ESSAYS

UPON SEVERAL

Moral Subjects.

Part III.

Of { Pain. / Revenge. / Authors. / Power. / Infancy and Youth. }

Of { Riches and Poverty. / Whoredom. / Drunkenness. / Usury. / An Apostle. / Solitude. }

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BRITISH MUSEUM

THE PREFACE.

THE two former Parts being not unkindly receiv'd, have encourag'd me, to this Third Attempt. The *Subjects* I have chosen are considerable enough to Appear. They bear a great Sway in the World; And the happy Issues of Life depend very much upon our respective Behaviour. And when the Concern is of such weight, there must of Course

be Matter to ſuggeſt, and Reaſons to prove it ſo. And therefore if the *Reader*'s ill entertain'd, the barrenneſs of the *Author*, and not of the *Argument*, is to anſwer for't.

To be ſomewhat particular: The Buſineſs of theſe *Papers* is to ſupport our Spirits, to moderate our Cenſures, and our Paſſions, and help us to keep our Feet where the Ground is moſt Slippery. 'Tis to direct the Critical Periods, and make the Motions of our Progreſs more ſteady, and prevent us from deſtroying our ſelves with the unweildy manage-

ment of our own Strength. 'Tis to keep us from ſticking in the Surface of Things, from doting upon Pageantry, and ſetting our Honour and our Conſcience to Sale.

I have likewiſe endeavour'd to ſhew the Diſcredit, the Danger, and the Injuſtice, of an Intemperate and Licentious Practice; To diſcharge unneceſſary Scruples, and diſentangle a Caſe which ſeem'd ſomewhat perplext: And laſtly, to raiſe the Idea of Religion, and give a juſt value to Things and Perſons, of the greateſt Dignity and Concern.

In

In moſt of theſe *Heads*, I have pitch'd upon the Form of a *Dialogue*; By this Fiction of a Conference, the *Reader*'s Fancy is ſometimes better engag'd, and the Impreſſion goes deeper in his Memory. Beſides, where a Queſtion is to be argu'd on both ſides, the Objections appear more naturally out of the Mouths of the contending Parties: And the Cauſe ſeems to have the fairer Tryal, when the *Plaintiff* and *Defendant* are in *Court*. However, all *Subjects* won't ſo well bear this Method, and therefore, for this reaſon, and for the ſake of Variety,

riety, ſome of them are treated in a continu'd Diſcourſe.

If any thing I have ſaid, prevails upon the *Conduct*, and proves ſerviceable to the *Reader*, I ſhall think my ſelf oblig'd in the Succeſs, and reckon it the beſt Reward of the Undertaking.

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ERRATA:

PAG. 72. Line 3. for Spirit, read Spirits. p. 79. l. 14. f. on, r. in. p. 103. l. 6. f. *Lyſaner*, r. *Lyſander*. p. 149. l. 27. f. *es carpèe*, r. *eſcarpeé*. p. 182. l. 29. f. God. r. Gold. p. 220. l. 22. f. *quondom*, r. *quondam*. p. 242. l. 27. f. Meas, r. Means.

A MORAL ESSAY. OF PAIN.

TO begin with a Deſcription of the Subject. Pain is an unacceptable Notice ariſing from ſome Diſorder in the Body. When the Continuity of the Organ is disjoyn'd, the Nerves diſcompoſed, and the Muſcles forced into a foreign Situation; when there's a ſtop upon the Spirits, when the *Parts* don't keep their Ranks, but are beaten out of the Figure which Nature has drawn them up in; then the Mind immediately receives a grating Information of what has happen'd: Which Intelligence is more or leſs troubleſome in Proportion to the Diſadvantage of the Accident. Now this unwelcome *Senſation* is what we call *Pain*. However, we are to obſerve, that theſe violent Impreſſions are no more than occaſional Cauſes of our Uneaſineſs:

There is no Natural Connexion between these Damages done to the *Body*, and the *Conscious* Disturbances consequent upon them. Our Pain does not properly grow out of this Disorder, nor proceed from the Operation of these Causes by way of Physical Necessity. For if *Pain* was the meer result of *Matter* and *Motion*, the whole Creation would in all likelihood be a great Sufferer, and the *Elements* do terrible Execution upon themselves. The Sea might be frequently *troubled* without a Metaphor, and a lighted *Faggot*, it may be, feel as much as the *Martyr* that was burnt at the Stake. But that *Consciousness* and *Thought* are never to be fetch'd out of any Revolutions of *Matter* and *Motion*, I have fully proved elsewhere, whither I refer the Reader *. But tho' Pain is not properly struck out of any Corporeal Scuffle, nor born of the *Labour* of the Limbs; yet God has pleas'd to make such an Alliance between the Soul and Body, that when the latter suffers any remarkable Inconvenience, the other is generally made sensible of it, and oblig'd to condole the Misfortune. If we enquire into the Moral End of this Necessity, why the *Soul* is forced upon such unacceptable Sympathy and tied down to such

* *Moral Essays*, part 2d. *under* AThought.

ſuch rugged *Senſations*; why the Quiet of Thought is made ſo precarious and dependent, ſo liable to the Incurſions of Violence, and ſo ſubject to the Fate of ſtupid and inſenſible *Matter*?

In anſwer to this Queſtion, it may be returned, that the Soul is made thus unwillingly ſenſible and paſſive, that her Intereſt may prompt her to a due Care of the Body's Preſervation, that ſhe may fence off Decays, and guard the better againſt Injury; beſides, the Body is often the worſe for the Negligences and Diſorders of the Mind. 'Tis Intemperance and Covetouſneſs, 'tis Pride and Paſſion, which oftentimes throws the Conſtitution off the Hinges, and makes the *Sences* ſuffer. For inſtance, a Man of Choler and Conceit takes fire at an inſignificant Affront, ruſhes into a Quarrel, has his Head broke, and it may be his Limbs raked, into the Bargain; now when a Wound is thus impertinently made, ought it not to put the *Patient* to ſome Trouble? He that's thus prodigal of his *Perſon*, and makes his Limbs ſerve in an ill Cauſe, ought to meet with a Mortification: The Puniſhment is but a juſt return for the Pride, and the Smart, it may be, the beſt Cure for the Folly. Indeed, Pain

is oftentimes the juſt Conſequence of Misbehaviour: People run themſelves out of Breath with their Fancies, and chop too eagerly at the Bait of Pleaſure. Their Averſions and Deſires are generally much too ſtrong, and when the Hand is over-graſp'd, 'tis apt to ach. Thus Men groan under the Oppreſſion of their Vice; ſet their own Limbs upon the rack, and may frequently thank themſelves for the Penance of their Senſes. Sometimes they think their Merit ill entertain'd, and that *Providence* overlooks their Condition; theſe Reflections overcaſt and ſettle into Melancholy and Spleen, for that's the *Engliſh* of this *wiſe* Diſeaſe; thus the Mind raiſes a Battery againſt the Body, the Thoughts are play'd upon the Health, and the Conſtitution batter'd to pieces. And whence comes all this Misfortune, but from over-rating our Pretenſions; forgetting our Failings, and not conſidering the Courſe and Temper of the World? 'Tis true, Pain is not ſo peculiarly ty'd to Miſmanagement, as not to be met with elſewhere: Efforts of Vertue are ſometimes troubleſome, and a Wound will ſmart tho' receiv'd in defence of our Prince and Country. Pain therefore in ſuch caſes ſeems permitted

to take hold of us, to try our Integrity, and raiſe the Merit of a good Action. 'Tis granted, 'twould be a great Convenience if we could parry againſt Pain, and put by a Paſs at Pleaſure. If the Sence of Feeling could ſleep, or ſlip out of the way, till a Wound was cured, and the Cauſes of Anguiſh removed; if the Soul, I ſay, could diſengage a little from the Body, and not be at Home upon ſuch an Occaſion, it would be a conſiderable Privilege: But Matters are ordered otherwiſe, and we muſt not expect to be impregnable in this World.

However, we have no reaſon to complain of the Rigours of Providence, for Life has generally an apparent overbalance of Advantage. And upon a Computation we ſhall find the *Total* of Satisfaction much greater than that of Inconvenience: Which conſidering the defenceleſs State of our Sences, and how ſtrangely they lie open to Pain, is a wonderful Bleſſing: I ſay a wonderful Bleſſing; for the Poſſibility of Pain hangs almoſt upon every Atome, we may be hit at all Quarters, and ſtung and ſtabb'd in every Pore. Now tho' 'tis impoſſible to be Proof againſt Pain, the Queſtion is, Whether all People are equally paſſive, and feel the ſame de-

grees of it upon the ſame Occaſion: May not a difference in Age, Bulk, or Conſtitution, make a Change in the *Senſation?* One would think when the Sences are moſt affected with delightful Perceptions, they ſhould be moſt expos'd to the contrary: And that when they are capable of being beſt pleas'd, they ſhould likewiſe be capable of being moſt perſecuted: In this caſe, their Keenneſs and Vigour ſeems to make them more liable to be diſobliged. And may we not from hence conclude, that the edge of Pain muſt be ſomewhat turn'd in old Age? The Sight and Hearing, the Taſte, and the Smelling, dwindle and decay by the length of Time. and why then ſhould we ſuppoſe the Touch continues entire and undiſabled? Are we only laſting in the Faculties that puniſh us? To proceed to a Reply to the reſt of the Queſtion: 'Tis not the Brawn of a Man's Arm, nor the Robuſtneſs of his Limbs that can protect him from feeling a Blow: A Giant's Wound ſmarts no leſs than a Dwarf's, tho' it may be the firſt may not think it ſo decent to complain. And yet ſeveral of *Homer*'s Heroes make a lamentable Buſineſs of a Fleſh Wound: But without doubt a great deal of the Anguiſh may be fenc'd

off

off by the force of the Mind, by a ſtrong Sence of Honour and Shame, by a Conſciouſneſs of Innocence and Merit, and above all by the comfortable Expectations of another World.

The *Stoicks* were ſo fanciful, as to maintain that *Pain* was nothing of an *Evil*: Let's hear how they go to work: Nothing, ſay they, but what's ſcandalous and immoral, ought to be reckon'd an *Evil*. And thus by begging a Principle, equivocating in the Terms, and chopping a little Logick, they think to diſarm the Impreſſions of Violence, and make the *Patient* inſenſible of his Malady. You tell me there's no Vice and Wickedneſs in Pain: A mighty Diſcovery! Who knows not that there's nothing of Moral Turpitude in the Headach, and that the *Cholick* is neither Felony nor Treaſon? But that's not the point; pray leave off your Sophiſtry, and make it out to me that Torture and Diſeaſes are no manner of Check to Satisfaction, and that a Man may be every jot as happy with the Gout or Stone, as without them. I tell you then, replies the Stoick Philoſopher, that Vertue is of it ſelf a ſufficient Fund for Happineſs; but ſince you preſs me I muſt add, that *Pain* is one of thoſe Gueſts

that ought to be refuſed Admiſſion, and ſent packing as ſoon as may be. Why ſo I beſeech you? Becauſe 'tis a rough uncourtly Perception, 'tis unfriendly to Nature, it has an ugly Sting in't, and 'tis oftentimes hard to deal with it handſomely. Very well! And is not this Confeſſion a plain yielding of the Cauſe? Can there be a fuller Deſcription of an *Evil* than this amounts to? For to ſay that Pain is rugged and raking upon the Touch, that 'tis Nature's Averſion, and that we have much ado to manage it, is in earneſt, to make a very bad thing on't. And which is worſt of all, the Confeſſion is true; but then People ſhould not pretend to maintain an impracticable Poſt, nor give Sence and Experience the Lye.

To pretend there's nothing *Good*, but what's Juſt and Honourable, nor any thing *Evil*, but what's baſe and unworthy, is a noble way of Talking: And I ſhould believe it too, if I found that none but Knaves, Cowards, and Libertines, felt any Pain. This ſwaggering of the *Stoicks* puts me in mind of *Poſſidonius*, one of that *Sect*; this Philoſopher happen'd to be extreamly afflicted with the Gout, when *Pompey* the *Great* did him the Honour of a Viſit at *Rhodes*; now tho'

Pompey

Pompey desired him to forbear discoursing, upon the Score of his ill Health; yet he was so much a Gentleman, as not to disappoint so great a Person: He entertains that *General* therefore upon the Argument before us, and lying on the Couch, harangues upon the *Stoical* side of the Question. And when he was most pinch'd and worried by the Fit, he would frequently break off, and say, *Nihil agis, dolor; quamvis sis molestus, nunquam te esse confitebor Malum. Gout, you'll not carry your Point, for tho' you are impertinent and troublesome, I'll ne'er own you to be an ill thing while I have Breath to draw.* Now this Rhodomontade is but a ridiculous piece of Vanity, 'tis little better than flourishing the Colours with his Back to the Enemy, and crying Quarter with an Air of Confidence. If the Pain was not somewhat too big for him, why did he take notice of it so unseasonably? Why was he so uncourtly as to make a Halt in his *Lecture*, before *Pompey* the *Great*: To give such broad Signs of Uneasiness, and confess the Distemper troublesome, and yet to deny it to be an ill Accident, is meer Foppery and Canting.

It must be granted then, that Pain is a great Incumbrance upon Happiness,

but

but that 'tis the worſt thing that can happen to us is by no means to be aſſerted: An ill Action is a much more formidable Misfortune. We ought to ſuffer the utmoſt Extremity of Hardſhip rather than ſurrender our Innocence, deſert our Station, or do any thing unbecoming the Dignity of our Nature. And when we are ſet upon with any Tryals of this kind, we ſhould take care not to give way to any mean Compliance, nor be over-born with the Terror of the Object: Not to murmur againſt Providence, fly out into Impatience, or diſcover our ſelves overcome. To ſummon in our Spirits, and look Danger in the Face, is the beſt way to ward off the Blow, and break the Force of Violence. Courage is a ſort of Armour to the Mind, and keeps an unwelcome Impreſſion from driving ſo deep into Perception: He that ſtands bold and ſtrong, is not ſo eaſily puſh'd down. However, when the Enemy ſtrikes hard, and a Man has a great deal to grapple with, ſomething will be felt in ſpite of all the Bravery imaginable. And here it muſt be ſaid, that to bear Pain decently, is a good ſign of inward Strength, and a handſome proof of a great Mind. Such a Perſon is well prepar'd to maintain his

Reaſon,

Reaſon, and act up to his Sentiments. He is fortified againſt Outrage and Tyranny; and if he throws up his Honeſty, and reſigns to his Eaſe, and his Intereſt, he is the more unpardonable. Indeed moſt People may have Courage if they will but awaken their Spirits, and exert themſelves. The Scandal of Misbehaviour, and the danger of a cowardly Compliance, is ſufficient, when well thought on, to fright us into Reſolution: *Audaces cogimur eſſe metu.*

Thus a Woman mentioned by *Euſebius*, who was going to renounce her Faith, and ſacrifice to Idols, was ſo affected with the Sight of a Martyr burning at the *Stake*, that ſhe recovered her Fortitude, own'd her Chriſtianity, and mov'd for Execution; wiſely conſidering that 'twas much more eligible to burn a few Minutes with a good Conſcience, than for ever with a bad one. To be plain; there's no Guard for Honour or Conſcience, unleſs the Mind is well ſteel'd, and harden'd to a Temper of Endurance. Unleſs a Man can reconcile himſelf to Suffering, and keep his Spirits above Water, 'tis in vain to pretend to *Principles*: Where Fear has the Aſcendant all Vertue grows precarious, and is ready to ſurrender at Diſcretion.

cretion. For inſtance, how can a Man pretend to Prudence that toſſes like a Bull in a Net under his Pain; gives way to the Exceſſes of Clamour and Deſpair, and rages or laments to no purpoſe? What Juſtice can you expect from that Perſon that prefers his Eaſe to his Honeſty? Fright him with a troubleſome Confinement, ſhew him but an Ax, or a Halter; and he will deſert his Friend, betray his Truſt, and go any other Lengths of Meanneſs, and Treachery. In ſhort, he that can't ſtand the Shock of Pain, and part with his Limbs, or his Life upon occaſion, can never be firm in his Duty, nor true to his Engagements.

I grant 'tis no eaſie Task to come up to this pitch of Fortitude: However, the force of Cuſtom and Principle, Vigour of Thought, and Nobleneſs of Reſolution, will go a great way in the Matter.

Thus *Tully* tells us, that the *Spartan* Boys when they were laſh'd at the Altar till their Bowels were laid bare, and ſometimes till they were quite diſpatch'd, would never ſo much as groan, or whimper. After this, we need not wonder at what he reports of thoſe that play'd Prizes at the *Olympick Games*, that when they had their Sides batter'd,

and

and almoſt pounded to a Jelly, with Iron Gantlets, they took no notice of the Misfortune. He goes on, and relates that the *Roman Gladiators* were ſo little afraid of their Fleſh, that they choſe rather to receive a Cut than avoid it unhandſomely. That they valued nothing ſo much as giving Content to the Company: That when they were hack'd, and hew'd off their Legs, they would ſend to their Maſters to enquire their Pleaſure: Letting them know, that if they had not ſeen Sport enough, they were willing to divert them to the laſt drop in their Veins. Was ever, ſays *Tully*, any *Fencer*, worth the naming, heard to groan upon a Hit? Which of them ever chang'd Colour at a Wound, or had the leſs Blood in his Face, for ſeeing it run out of his Body? Which of them loſt his Courage before his Limbs, or ſo much as tumbled with any fear about him? And even after they were fallen, when did they refuſe to lay their Throat fair, or ſhrink in their Neck at the diſpatching Blow? Thus we ſee how much Exerciſe, Stomach, and reſolute Thinking, will fortifie the Mind againſt Pain.

Thus *Zeno Eleates* ſubmitted to the utmoſt Severity, rather than diſengage himſelf

himſelf upon the Terms of Ignominy, and Falſhood.

Anaxarchus defied the Menaces of *Nicocreon* King of *Cyprus*, and told him he might beat him in a Mortar, if he had a mind to't: And *Calanus* an *Indian* Bramin, laid himſelf down upon his Funeral Pile with ſuch Compoſedneſs, as if he could have ſlep'd upon Fire and Faggot.

But theſe Inſtances of Fortitude among the Heathen are not common: They are ſeldom met with unleſs in People train'd up to Hardſhip, Blows, and Martial Diſcipline. But among the *Chriſtians* this ſupream degree of Courage was no Rarity. Here Perſons of the tendereſt Age, of the moſt unfortified Sex, of the moſt unpromiſing Education, encountred the Fury of wild Beaſts, the Torture of Racks, and Fire, without ſhrinking at the Terror, or fainting under the Execution. They frequently did not ſo much as give a Groan; or ſhew the leaſt Uneaſineſs in Look or Poſture: Tho' at the ſame time their Perſecutors ſtrain'd their Wit and their Malice, both in the Length and Extremity of the Puniſhment. To be thus reſcued from Pain under all the Inſtruments of Cruelty, was no leſs than miraculous: 'Twas a viſible

Euſeb. Hiſt. *Eccleſ.*

Lactant.

visible Interposition of Heaven, and an indisputable Evidence of the Truth of Christianity. To state the Manner and examine the Process of the Deliverance, is it may be too much for us. However we may say in general, that either the usual Correspondence between the Soul and Body was discontinued, the Reciprocation of *Motions* and *Thoughts* put by; or else the Mind was supernaturally hardned to such a prodigious degree, as to stand unmov'd like a Rock in a Tempest. To repel the rudest Shock without Trouble, and be rather a Spectator, than a Partner in the damages done to the Body. Thus a Man will be unconcern'd at a Blow, that will make Children cry out, and put them beyond Patience. Thus in the case of the *Martyrs*, tho' the Limbs were passive and defenceless, the *Sences* were extraordinarily protected, and the Mind as it were privileged from Arrest. Sometimes the Laws of *Matter* and *Motion* have been suspended, the force of the Elements chain'd up, and the occasional Causes of *Pain* kept at a distance; this was the case of the *three Children* who came unhurt out of *Nebuchadnezzar*'s *Fiery Furnace*. And something like it happen'd at St. *Polycarp*'s Martyrdom, the

Dan. 3.

Euseb. Hist. *Eccles.* L. 4.

the Flames being obſerv'd to ſtand off, and not touch his Body, which oblig'd the Executioner to diſpatch him with a Sword.

Thus God has been pleas'd to appear in his Omnipotence, to over-rule the *Creation*; and exert his Prerogative in defence of his Servants. Neither was the Merit of the *Martyrs* the leſs for the Miracle of their Protection: For 'twas a noble Act of Faith to throw themſelves upon Providence, to ſtand the Event, and face Death under the moſt frightful Form. They were not always certain they ſhould be proof againſt the Fire, and the Lions, that they ſhould ſlip through Torture without Pain, and have a Lane made ſo eaſily into the other World. They were not, I ſay, always ſure of this: For ſometimes the Courſe of Nature was ſuffer'd to go on, and the Enemy let looſe upon them.

'Tis true, they were firmly perſuaded, that God would ſtrengthen their Patience, and keep them from ſinking in the Combat: But the degrees of their Privilege, or how far they ſhould be liable to ſuffer, was I believe a Secret with which they were not always preacquainted. 'Tis certain, they were reſolv'd to ſtand the Event, and prepar'd

for

for the worſt; thus *Shadrach*, *Meſhack*, and *Abednego*, believed God *would deliver them out of the King's hand:* But had the Proſpect been more diſmal, they were reſolv'd not to comply with Idolatry. Their Anſwer was this, *Our God whom we ſerve is able, and will deliver us from the burning fiery Furnace; but if not, be it known unto thee, O King, that we will not ſerve thy Gods, nor worſhip the Golden Image which thou haſt ſet up. But if not!* This was a glorious Reſignation, and an inſtance of Courage much greater than charging up to the Cannon's Mouth. 'Twas ſo, becauſe they were willing to ſecure their Innocence at ſo high an Expence, and brav'd the greateſt Terror imaginable. And therefore it muſt be ſaid, that 'tis the Paſſiveneſs of our Circumſtances which raiſes the Merit of the *Will*, and that the Strength of our Vertue depends on the Weakneſs of our Condition. Some Beings are too big for Fortitude: Without Death, or Danger, there can be no Courage properly ſpeaking. The Commendation of the Service is in a manner loſt where there's nothing to *feel*, nor to *fear*. If a Man knows himſelf ſhot-free, I ſhould not wonder to ſee him ruſh into the hotteſt of the *Fire*. Where

Dan. 3. 17, 18.

there's no Inconvenience to venture, nor any thing to menace the Sences, there ſeems to be no room for Bravery: In this caſe, the Force of a noble Inclination is not ſo fully furniſh'd with an Opportunity of ſhewing it ſelf. And

Therefore methinks the Heathen Poets were to blame for making their Heroes invulnerable. To ſee them ſwagger in impenetrable Armour, and owe moſt of their Exploits to *Vulcan*'s *Forge*, is no ſuch ſhining Advantage. Their Courage under this Security, is much the ſame as it would be for a *Cuiraſſier* to fight a naked Man who had nothing to ſtrike with but a Bulruſh. Not but that an impregnable Nature is a mighty Privilege, and well worth the chuſing, if we could have it. But as things ſtand, *Paſſiveneſs* is very ſerviceable to the Order and Quiet of Life. Without being ſubject to the Pain of Diſcipline, Children would rebel betimes; they would often poliſh and improve very heavily, be Giants in their *Will*, and Dwarfs in their Underſtanding; the Fear of Gaols and Gibbets keeps many a Man honeſt in his Hands, that's a Thief in his Heart. Without being alarm'd by the Uneaſineſs of Poverty, People would ſleep over their Capacity,

Arts,

Arts and *Sciences* would lie ſtrangely in the *Oar*, and the World make a very clumſey Figure.

And to conclude this Remark, 'tis Obnoxiouſneſs to *ſuffer*, that makes Authority practicable, that gives Life to *Law*, and Significancy to Government.

And ſince Pain bears ſo great a Sway, and has ſuch an awful, over-ruling Influence; I wonder *Epicurus* could be ſo extravagant as to affirm that his *Wiſe Man* would careſs the Rack, and be in Raptures with *Phalaris*'s *Bull*: As if Brains could make a Man inſenſible! As if a lucky Thought could ſtop the Rage of Fire, or make Pleaſure emerge out of Torment! This is ſcruing up the Strings too high in all Conſcience, and carrying the Matter to the utmoſt Plainneſs of Contradiction. And beſides, to brag at this rate, becomes *Epicurus* the worſt of any Body living. For he is not aſham'd to tell us that *Pain* is the only *Evil* in Nature, and the ſtrongeſt Object of Averſion. And after all this, can he be ſo hardy as to make a *Wiſe Man* take Satisfaction in being roaſted? If he can bear Pain with Decency, and Superiority of Temper, he has given a fair Inſtance of his Firmneſs, and Philoſophy:

Cicer. Tuſc. Queſt. Lib. 2.

losophy: If he does not howl and roar out; if he does not fall into Abjection and Impatience, 'tis enough for his Character: We'll allow him his *Feeling*, and ne'er find fault with him for confessing that Torture is troublesome. Nay, *Tully* and *Seneca* will give us leave to groan a little in the case. But then we must not cry *craven*; the Noise must be bold, and surly; it must be only to throw more Spirits into the Muscles, and help us to repel the Attack with greater Vigour.

Now since *Pain* is so troublesome a Companion, who would not endeavour to live without it as far as Conscience and Constitution will allow? To run the risk of being plagued a great while for a little Pleasure, is egregious Folly: 'Tis a sign our Appetites are ungovernable, and that Reason runs low with us. And yet this is the best Bargain Peoples Vices generally make for them: Are not the prodigal oftentimes put into a long *course* of Poverty; and forced to do Penance without Devotion? And does not Intemperance punish the Health, much more than it obliges the Palate?

To proceed; It may be demanded within this Subject, whether the Repetition of the Causes of *Pain* abates the

Sence

Sence of it: To this it may be anſwer'd, that Cuſtom has no ſmall ſway in this Matter. Women uſed to Sickneſs will bear the Fatigues of it better than Men of a healthy Conſtitution. How comes this to paſs? Are the Organs worn up, and ſtupified? Or is the Mind grown callous by being accuſtomed to Blows, and battering? *Tully* obſerves that the *Gauls*, *Germans*, and *Spaniards*, were very brave in the *Field*, would hallow and ſhout after a Wound, and yet theſe Men could not ſtand the approach of a Diſeaſe, but would lie down and howl upon the Bed at the moſt cowardly rate imaginable; whereas the *Grecians*, who had not half this Fighting Mettle, would work through the *Gout* or *Stone*, with much more Fortitude and Temper. And yet a Sword and a Surgeon generally handle a Man's Limbs more ruggedly than a Diſeaſe. What's the reaſon then that thoſe who can ſtruggle with a greater Difficulty, ſhould give way to a leſs? Becauſe their Reſolution was awaken'd, and their Paſſions warm'd in one caſe, and not in the other. The Importance of the Conteſt, the deſire of Glory and Revenge had ſo fortified and employ'd their Thoughts, that they had ſcarce Leiſure to attend to any thing but get-

Ibid.

ting the Victory. Thus theſe *Gauls*, &c. were almoſt too great or too buſie to feel a Wound, or take notice of the Fortune of their *Perſon*. But when they were ſet upon by a Diſtemper their Spirits were cool, and their Mind unbent: They had no Plunder to expect, no hopes of a higher *Poſt*, nor ſo much as the Advantage of Drum and Trumpet to encourage them. Beſides, their Brains, as they manag'd, could do little for them, when they were ſick. Whereas the *Grecians*, who were better poliſh'd, could make their Education ſerviceable, call in Reaſon to their Aſſiſtance, and reinforce their Patience with Thinking.

To come towards a Concluſion, Since *Pain* is not the neceſſary reſult of *Matter* and *Motion*; as I think I have proved to a Demonſtration that it is not *, we may from hence infer,

Moral Eſſays, Part 2d.

1*ſt*, That we may be reach'd by *Pain*, tho' we were nothing but pure Spirit: For ſince *Corporeity* can never be refined to *Thought*, nor *Atomes* made capable of *Conſciouſneſs*, 'twill follow that the *Soul* tho' never ſo much diſengag'd, and uncompounded, may be as liable to dolorous *Senſations*, as if ſhe had the Body of a Giant about her. Thus we may be

be hungry without a *Stomach*, rack'd without Limbs, and ſtabb'd without either the *Inſtruments* or the *Organs* of Pain: In ſhort, all thoſe troubleſome *Perceptions* which now ſeize us through our *Sences*, may as intelligibly affect us without them; ſince the whole Proceſs and Force of the *Execution* depends ſolely on the Pleaſure of the *Firſt Cauſe*. For to ſpeak plainly, *Matter* and *Motion* are but bare *Lookers on*, the *Sentiments* both of *Pain*, and *Satisfaction*, being immediately beſtow'd by God himſelf.

2*dly*, If it be demanded whether a Thought can rack a Man as much as Bodily Pain, it may be anſwer'd in the affirmative: For God who is perfectly Maſter of the *Creature*, can eaſily ſtrike without the Intervention of *Matter*. Omnipotence needs no Aſſiſtance either to puniſh or to pleaſe. Beſides, *Body* and *Spirit* are ſo very foreign, and unreſembling, that they can neither act, nor ſuffer reciprocally, or entertain any Commerce with each other, by virtue of their reſpective Qualities and Nature. And therefore the Mind can loſe no Capacity for Puniſhment by being diſintangled from *Matter*.

3*dly*, Since *Pain* is the immediate Infliction of the Divine Will, we may expect that in the *Future State*, the Degrees of it will be rais'd, and the *Sentence* charg'd in Proportion to the Crimes of the Malefactor. Then the unhappy Perſon will be made more paſſive in the *Sence*, and ſtronger for Endurance.

At preſent, 'tis a great Bleſſing of Providence, that Pain can take no faſter hold of us. That when the Paroxiſm grows violent, and the Anguiſh outrageous, the Spirit is quickly releas'd, and ſuffer'd to retire. God has ſo mercifully order'd the caſe, that the Extremity of Torment ſhould quickly break the *Sences*, and extinguiſh the Puniſhment. Nay ſometimes in the height of a Fever, when the Veins are all on fire; when the occaſional Cauſes of Pain are moſt active and formidable; the Soul is as it were taken aſide, and the Feeling laid aſleep for a little time: Juſt as if a Man ſhould have a friendly pull out of a Houſe when part of it was tumbling, and not ſuffer'd to go in till 'twas better repair'd. To lie thus under ſhelter till the Storm of the Diſeaſe is ſomewhat over, is next to a Miracle of Mercy in the Make of us.

Were

Were the Union of the Soul and Body ſo contriv'd that the Extremity of Pain could prey upon us for Months or Years together, were we ſo unhappy as to grow under Torment, and like *Prometheus* be renew'd as faſt as we waſted, Patience would have a ſevere Tryal: In ſuch a caſe the Power of ill Men would be frightfully enlarg'd, and the Practice of Vertue become much more hazardous, and difficult. But God has been pleas'd not to ſet the Terms of Obedience ſo high, nor give Malice and Cruelty ſo great an Advantage. Tyrants muſt put good People out of their Pain in a little time, tho' never ſo unwilling. For Torment like a Storm ſpends it ſelf, and is deſtroy'd by its own Force.

The beſt Enſurance againſt any Accident of this Nature, will be to manage with that Regularity, that when we are attack'd either by Diſeaſes *within*, or Violence from *without*, we may have nothing but *Corporeal* Pain to ſtruggle with. When a Man is eaſy in his Thoughts, and tolerably pleas'd with the Courſe of his Actions, he is well prepared for the Combat: Innocence is a bold Quality, and Vertue a moſt admirable Defence. It throws Chearfulneſs

and

and Vigour into the Spirits, and gives us the Countenance of a Superior Being. There's a vaſt difference between a *Martyr* and a *Malefactor* in the point of Suffering; the firſt ſeldom feels half with the other. The *Cauſe* is a powerful Lenitive; and rebates the Edge of the Calamity. But remorſe of Conſcience, and diſmal Proſpects, load the *Execution*, and are terrible Additions to *Pain*.

Sickneſs and Suffering come with double Force upon Guilt; Anguiſh of Mind leſſens the Strength, as well as encreaſes the Smart. 'Tis like a Wound in the *Sword Hand*; the Man is diſabled in that which ſhould defend him; he drops his Guard, and his Heart lies open to the next *Paſs*. To conclude; we ought to ſummon in all our Force upon this Occaſion; and to fortifie our ſelves with Recollection and good Practice. To animate our Courage from the Topicks of Honour and Intereſt, from all the weighty Conſiderations of this World, and the next: To take in the Auxiliaries of Religion, and implore the Aſſiſtance of Heaven: That Pain may never force us to out-live our Patience, or our Honeſty. That we may ſtand firm againſt the laſt Aſſault of what kind ſoever, and meet Death with

with Reſolution; as it lies in the Order of *Providence*. In ſhort, that we may die, without being conquer'd, carry a good Conſcience along with us, and leave an uſeful *Precedent* behind us.

A MORAL ESSAY

Concerning

REVENGE.

In a DIALOGUE between

Philotimus and *Philathetes.*

Philal. MY old Friend *Philotimus!* Methinks 'tis an Age ſince our laſt Meeting; I ſuppoſe you have been abroad, and are lately come off your Travels.

Philot. In my Opinion, that Conjecture upon You had been more probable; but to ſtop your Enquiry, I muſt tell you I don't converſe with Apparitions; if People are for Darkneſs, and diving out of ſight, they may live by themſelves, for I have ſomething elſe to do than to dance after them.

Philal. It may be ſo, but why ſo much *plain Dealing* at the firſt Salute? I ſhould be glad to take you in jeſt, but that I perceive

perceive your Tongue and your Face go together; *Philotimus* does not uſe to be thus ſingular, pray has any thing diſturb'd you this Morning?

Philot. Yes; I have been affronted and outrag'd where I had reaſon to expect the beſt Uſage imaginable: The Ingratitude and provoking Temper of ſome People is not to be endur'd!

Philal. I grant you the World is not very engaging either as to Honeſty, or Humour; but what then? Why ſhould we diſturb our ſelves about that which we can't help?

Philot. For all your Philoſophy, I fancy I ſhall meet with ſome-body, and make 'em repent to purpoſe e'er long.

Philal. Are you going to commence a *Suit*, and bring an *Action* of *Treſpaſs?*

Philot. No, I'll venture to be my own Magiſtrate for once.

Philal. My Friend, your Spirit, to be clear with you, is always pretty Topping, and now you ſeem to lie under a particular Diſadvantage; if I have any Skill, your Conſtitution is out of order, and you want a Doſe to expel *Choler.*

Philot.

Philot. Who muſt be my Doctor then, *Socrates*, or *Hippocrates*?

Philal. The firſt at preſent, if you pleaſe.

Philot. I perceive you are inclin'd to argue againſt private Revenge: I am contented to hear you; but am too much out of Temper to diſpute, and therefore you muſt not expect I ſhould go any length with you in the Conference.

Philal. Since you leave the Argument to me, I ſhall begin without any farther preamble; and here my Aſſertion is this, That unauthoriz'd Reparations, where the Injury is either over-look'd by *Law*, or the Injur'd has no publick Warrant for Reprizals, are by no means defenſible, or convenient.

Philot. I ſuppoſe now you will prove your Propoſition; and ſhew me the Grounds upon which it ſtands.

Philal. I ſhall endeavour your Satisfaction; by obſerving in the

1*ſt* Place, That *private Revenge* would be very dangerous to *Society*. Were every Man his own Magiſtrate, and truſted with the Power of puniſhing, there would be ſtrange Confuſion in a ſhort time, and the World would be ruined by doing *Juſtice*: If Ignorance and ill Nature might condemn and *execute* at Diſcre-

Diſcretion; if Spleen and Pride might play without Controul, and Reſentment make a ſally upon every pretence, the Four Winds might better be looſe upon us, than all the Paſſions of ſuch a Liberty.

Philot. Amongſt other Inconveniencies, it may be you think private Revenge would be often unſeaſonably managed.

Philal. Yes: Was every one permitted to carve out his own Satisfaction, People would be apt to purſue the Injury too cloſe, and ſtrike immediately upon receiving the Blow. They would often do themſelves right at the firſt ſmart of an Affront, when the Provocation was freſh, and the Anguiſh moſt ſtinging. Now Heat and Impatience are very ill Directors: When the Mind is thus clouded with Paſſion, 'tis odds but that a Man miſſes his way. When Violence hurries on too faſt, and Caution does not keep pace with Revenge, People generally do themſelves more harm than the Enemy. *Paſſing* too eagerly upon a Provocation loſes the *Guard*, and lays open the *Body*: Calmneſs, and Leizure, and Deliberation do the Buſineſs much better: To wait the Opportunity, and attack with Order and

Conduct,

Conduct, is the way to ſtrike ſafe, and to ſtrike ſure too, if we pleaſe. To proceed;

Private Revenge would be dangerous to the Peace of *Society*, becauſe if Men were their own Judges the Puniſhment would be over-proportion'd to the Injury: Moſt People are apt to be favourable at Home, and over-rate their own Pretenſions.

Philot. I'm afraid ſo too: But pray go to the bottom of the Reaſon.

Philal. Why an Advantage which belongs to themſelves is more independent, and within reach, than that which is foreign: The Sweets of it may be taſted at Pleaſure: And being thus abſolute and unprecarious, there is more Service in the Poſſeſſion than would be otherwiſe: Now Eſteem generally riſes upon the degrees of Satisfaction; and that which is beſt to us, we are apt to think is beſt in it ſelf too. Beſides, Men are not very quick in ſpying out the Excellency of their Neighbours, becauſe ſuch a Diſcovery brings them under a Diſadvantage of Compariſon: And this unleſs they are generouſly inclin'd will not pleaſe. Theſe Reaſons make People over-kind to their own things: And they who are ſo, are always partial;

and

and when Partiality holds the Balance 'tis never even. Self-conceit is a weighty Quality, and will ſometimes fetch down the Scale when there's nothing in't beſides. Thoſe who are thus prepoſſeſſed are ſtrangely ſenſible upon all Occaſions: They magnifie a Fault beyond all Proportion; and ſwell every Omiſſion into an Outrage: And while they are under theſe haughty Miſtakes, no Damages are thought too great for them. All Crimes are Capital where their Privileges are concern'd; and nothing leſs than the Blood of their Neighbours will ſatisfie for a rugged Expreſſion, or ſome ſuch paultry Provocation.

Philot. I hope you don't think all People arriv'd at theſe Exceſſes of Pride and Diſtraction.

Philal. No: However the Humour is ſpread in ſome meaſure through the whole Maſs: So that without Thinking and Temper, every one will be apt to over-value their own Intereſts. And if they were their own Judges under ſo falſe a *Perſuaſion*, what Iniquity would there be in the *Sentence*, and what Rigour in the *Execution*? And if Paſſion ſhould join with Covetouſneſs and Conceit, as it often happens, the Revenge

would be the greateſt Injury. And thus the Injuſtice of the return would provoke the Aggreſſor, and perpetuate the Quarrel; and new Parties would be made to ſupport the Diſpute. The Fire would ſpread from Houſe to Houſe, till all was in a Flame. This toſſing of Injuries, and bandying Revenge from one private hand to another, would quickly unhinge *Society*, and make Peace and Friendſhip impracticable.

For this Reaſon, particular Grievances are referr'd to publick Conſideration, and the Arbitrage of Authority; to Perſons of Character, of Knowledge, and Indifferency: And private Revenge is diſallowed both in Government and Religion.

And ſince the Concerns of *Property* and *Perſon* are well guarded by Law, we ought to acquieſce in the Proviſions of Government; to fly to ſupplemental Satisfactions of our own, is not only a diſregard of Authority, but proceeds from a vindictive Temper: Now Vindictiveneſs is an uncreditable Quality, and argues a little Mind.

Philot. Make that out if you pleaſe.

Philal. I prove it thus. This Temper ſuppoſes a Man eaſily put out of Order, and ſenſible of Pain upon ſlender Occaſions.

He

He that's puſh'd on with a deſire of Revenge, is generally prick'd with a Sence of Pain: He is wounded in his Fancy, and bleeds inwardly. The Smart awakens his Anger, makes him fly to his Weapon, and grow eager to give a Return. Now to lie thus open to the Impreſſions of Anguiſh, to give way to all Oppoſitions, and cry out upon every little Pinch, argues either Exceſs of Fear, or Childiſh Tenderneſs. To be eaſily penetrated by an Injury, is a ſign we want either Reaſon to guard, or Strength to endure the Blow. Whereas Fortitude, and Greatneſs of Mind, makes a Man almoſt invulnerable. This fences off the Stroke, turns the Edge of an Affront, and ſtupifies the Pain. They are generally Children, ſick, and unfortunate People, that are moſt touchy, and reſenting: And who would be fond of ſo ill deſcended a Quality? A Temper that grows moſtly out of Diſeaſes, Accidents, or Infancy; out of the Decays or Immaturities of Reaſon? What Thinking Perſon would chuſe an Humour of Diſadvantage, and perſonate Humane Nature under the worſt Appearance?

Beſides; There comes a great deal of Diſquiet this way: Thoſe who are nice, and exceptious, and ſoon thrown off

their Temper; thoſe who can bear, and pardon nothing, lie mightily expos'd. Their Satisfaction is ſo ſlenderly put together, depends upon ſo many little Circumſtances, and requires ſuch an intire Obſequiouſneſs of Men and Things, that 'tis impoſſible to laſt long. A Word, a Look miſmanag'd, or miſunderſtood, is enough to diſconcert them. The Omiſſion of a little Ceremony is a mortal Injury: And nothing under a Gallows of fifty Cubits *, and the Blood of a whole Nation can make an amends. They make no allowance for the Miſtakes of Ignorance, the Freedoms of Friendſhip, or the Rudeneſs of Paſſion. No: They ſally out immediately, without diſtinguiſhing upon Circumſtance or Intention: As if every ſlip was unpardonable; and all the Reaſon of Mankind was oblig'd to be upon Duty, to pleaſe their Humour, and gratifie their Pride. On the other ſide; How little do they conſider their own Provocations? How often do they draw Reprizals upon themſelves by their Failures in Juſtice and Decency? And at this rate of Expectation and Frowardneſs, no Engagements, or Converſation can pleaſe them long. Friends and Strangers, Buſineſs and Entertainment, Proſperity and Adverſity,

* *Haman.*

verſity, put them upon the Fret: And in ſhort, all Company, Conditions, and Varieties of Life, will afford them Matter for Spleen, and Diſguſt. Before the Humour is diſcharg'd they are uneaſy, and afterwards afraid of a return. And thus the Puniſhment rebounds upon themſelves either in Fact or Expectation: So that between the deſire of doing, and the Fear of receiving Harm, they are generally out of Order: Not to mention now and then ſome home Payments over and above. Revengefulneſs ſits like Poyſon upon the Stomach; it ſwells and convulſes Nature; and there's no good Health to be expected till 'tis conquer'd and expell'd.

Philot. Have you any thing more?

Philal. Yes: I obſerve farther, That Vindictiveneſs argues a defect of Generoſity and good Nature.

Philot. That I confeſs is another ſtrong Reaſon to diſſuade the Practice: Therefore pray go on with it.

Philal. We may obſerve then, there are a great many ſhrewd turns done meerly for want of thinking: Every one has not reach enough to examine all the Circumſtances of his Behaviour, and to trace a Conſequence to its fartheſt Motion. A good Intention and a

clear Underſtanding don't always go together. And he that moves in the dark, may diſoblige the Intereſt, and croſs upon the Humour of another; and all this without meaning any Harm. Some People are warp'd by Neceſſity, and unjuſt as it were againſt their Will. The Preſſures of Fortune, and the Force of Poverty make them deſert, and go over to unhandſome Practices. They have no mind to forget a Friend, or injure a Neighbour, if they could live without it. But then they want Courage to ſtand the Hardſhip, and ſuffer the Extremity. 'Tis true, theſe Failings are far from being defenſible. However, a generous Perſon will pity that in another, which he will by no means pardon in himſelf. Good Nature is willing to make Excuſes, and interpret things to the beſt Sence; and always drives the Reaſons for Clemency as far they will go. Good Nature conſiders that Ignorance is oftentimes at the head of a Fault; and that Fear and Pleaſure, are ſtrong Temptations to ſtrain upon Conſcience and Honour: That Malice, predominant Malice, is the only provoking Quality: And this 'tis hard to diſcover where the Motives to Action are ſo complicated, and obſcure. Ge-

neroſity

nerosity never goes to the rigour of Matters, nor delights in giving Pain and Punishment. A noble Temper regards the Happiness of Mankind, and is govern'd by Sympathy and Affection. Whereas Vindictiveness proceeds from the Excesses of Self-love, minds no Interest but its own, and is a perfect Stranger to Humanity. Revenge when improv'd into Habit and Inclination, is the Temper of a Tyrant: 'Tis a strong Composition of Pride and Cruelty: Impatient of the least Provocation, and unconcern'd at the Mischief of a return. Now he that's sensible of no Evil, but what he feels, has a hard Heart; and he that can spare no Kindness from himself, has a narrow Soul. A Temper that's generous and humane, is willing to overlook, to excuse, and wait for better Usage: To pity the uneven Starts, and Misperformances of Life, and Conversation. There's a great Backwardness in such a Temper to expostulate and complain; to expose Defects, and demand Reparations. Good Nature will teach us to stifle our Resentments; to dissemble the Pain, and smother the Injury, rather than let them break out to the Disturbance of another: But to be of a touchy, a peevish, and pro-

ſecuting Humour; to be quick in Diſcovering a Fault, and ready to ſpring out into Revenge; to kindle and rage like Gunpowder, at the leaſt Spark; this is a ſign we are perfectly wrapt up in our own Intereſt, and over-grown with Selfiſhneſs and Conceit. Now ſuch a ſavage and inhoſpitable Diſpoſition, is the moſt unbelov'd Quality. All the Advantages of Perſon, all the Improvements of Nature, can never make amends. When a Man is known to be thus unſociable and unſympathizing; to have no Principles of Friendſhip and Generoſity, nothing of Sweetneſs or Balſam in his Blood, when this once appears, he'll find as few Friends as he deſerves, and little Love will be loſt between him and his Neighbours.

Philot. Moſt likely; and becauſe I am not willing to fall under the Character and Inconveniencies you mention, I ſhall endeavour to ſweeten my Humour, and keep the Ferment down: I confeſs, the World affords Provocations enough, and ſome Men deſerve to be mortified: But I ſee the Remedy is worſe than the Diſeaſe: 'Tis more adviſeable to be quiet than to move for Reparation: For as it happens in *Law-Suits*, the firſt Loſs is commonly the beſt: And therefore I ſhall

alter

alter my Reſolution, and leave my unfriendly Neighbours to the Correction of their own Folly.

Philal. You are certainly in the right. And to make us the more eaſy under the Expedient, let us arm our ſelves with thinking, and keep Reaſon upon the Guard. Thus the Mind will be too hard for a Blow, and either fence, or not feel. Thus we ſhall diſappoint the Pleaſure of Malice and ill Nature: This is the way to break the Force of an Affront; and make an Injury fall upon us like Hail upon Tiles, rattle without Miſchief, and tumble into Dirt. In a word, Let us always look out for the beſt Conſtruction, wiſh every Body well, pity Ignorance, and deſpiſe ill Uſage.

Philot. I ſhall endeavour to follow your Advice.

Your Servant.

OF

AUTHORS.

In a DIALOGUE between

Eulabius and *Crito.*

Eulabius. GOod Morrow to you Sir, I'm glad to ſee you: I hope you are perfectly recover'd of your laſt Illneſs ——

Crito. Sir, I thank you, I am pretty well; but ſome what in haſte; and therefore ſince we are old Acquaintance, I ſhall beg you to be as brief in your Queſtions as you can.

Eulab. Why in ſuch a hurry? Come, you muſt oblige me with one Quarter of an Hour.

Crit. Well! If you are ſo kind to inſiſt on't, that time ſhall be at your Service; tho' I muſt tell you, I'm going to meet Company upon earneſt Buſineſs.

Eulabius. You have an enterprizing Head, pray what Project are you upon now?

Crit.

Crit. Don't you know there's a Book intituled, ——— to be publiſh'd this Morning?

Eulab. What then?

Crit. In Confidence then I'll tell you, we are going to bring my Gentleman to the Touchſtone, and try what Metal he is made of: I fancy we ſhall ſift him to the *Bran*, and make him run the *Gantlet* before he gets clear of us.

Eulab. If that be all the Buſineſs, you need not be in ſuch haſte; you have time enough for Sentence and Execution, and may *Hang* and *Draw* at your Leiſure. For when the Book is once out, the *Rubicon* is paſt, the Dye is thrown, and the Chance muſt be ventur'd.

Crit. With Submiſſion, you ſeem unpractis'd in the Myſtery of a *Critick*: If you would ſucceed, you muſt deal with an Author, as they do with an Enemy, fire the *Beacons*, and draw down the *Poſſe* at his firſt Landing, and charge him while he is ſtaggering upon the *Beach*; to give him time to find his Limbs, and *march*, may be of ill Conſequence, he may be join'd by his Friends, and gain upon the Country, and then 'twill be too late to ſtop his Progreſs.

Eulab.

Eulab. Methinks this is ſomewhat a rugged way of ſaluting a Man that has drudg'd to entertain the *Publick:* But ſince you are ſo hot for an Offenſive War, I hope you'll take care to go upon good Grounds, and manage the Conteſt within the Terms of Conſcience and Honour.

Crit. To ſpeak Truth, we are not always a *Committee* for *Religion*; however, this I can ſay, we are ſeldom miſled by the Eaſineſs of good Nature, or byaſs'd into Favour, and Flattery: In this reſpect we are juſt like the Picture of *Juſtice*, as blind as Beetles.

Eulab. Great Impartiality without doubt! And as you have the Blindneſs of *Juſtice*, I hope you don't forget to take her *Balance* too.

Crit. There are no Scales wanting I can aſſure you, we weigh to *Grains*, and *Scruples*. And I muſt tell you again, that we are ſo far from making any Diſtinction of Perſons, or being over-ruled by the Regards of Ceremony; that ſometimes the bare Appearance and Pretence of a Book is ſufficient to awaken our Cenſure, and make us fall on; and thus tho' the *Man* may be a Friend, the *Author* is an Enemy.

Eulab.

Eulab. This Diſtinction is an odd way of ſplitting the Hair; what may be the reaſon of ſuch myſterious Behaviour; this cuffing a Man on one ſide, and ſtroaking him on the other? I hope 'tis no Affront to paſs the *Preſs*, nor any *Challenge* to ſet ones Name on the *Title Page.*

Crit. No: But your *Writers* are many of them a pretending proud ſort of People, and deſerve to be mortified.

Eulab. True, when we catch them *Damage feaſant*, and have them at a fair Advantage, not elſe. For inſtance, if I meet a proud Man upon the Road, I may take his Pride from him if I can, but if I rob him of his Money, 'tis more than I can anſwer.

Crit. You mean the *Criticks* ſhould not leſſen the Intereſt, nor ſtrike at the Credit of an Author, without fair and warrantable Motives.

Eulab. Right. No Body would like ſuch Uſage in his own caſe. Beſides, as 'tis a Fault to be proud of writing a Book, ſo 'tis no leſs a Fault to be proud of writing no Book; now this latter Misfortune ſeems to be ſome Peoples Caſe: Without this Suppoſition their Livelineſs is hardly to be explain'd.

Crit.

Crit. You may talk your Fancy; but for all that, I believe you'll find ſome Writers might almoſt as good ſtand in the *Pillory*, as lie upon the Bookſellers *Compter.*

Eulab. Make it ſo if you pleaſe; but then there's this Comfort, that there's nothing thrown but Dirt, and that from the Hand of the *Mobb:* You may likewiſe obſerve, that thoſe who are thus buſy with their Neighbours, have commonly no Effects of their own to venture: They are privileg'd againſt *Reprizals* by their Poverty, and lye under the Protection of Lazineſs, or Incapacity.

Crit. When you have ſaid all; a new Book, like an unknown Coaſt muſt be well *ſounded*, and the Rocks, and *Shallows* diſcover'd. A Man muſt not take it ill to have his Failings remark'd, when the *Publick* may ſuffer by the Concealment.

Eulab. You miſtake me if you think I am againſt the Tryal of an Author; but then let the *Jurors* be throughly inform'd, and bring in their *Verdict* without Prejudice and Diſaffection.

Crit. Then I perceive you are not altogether againſt Impeachment and Proſecution.

Eulab.

Eulab. By no means. Provided we take Juſtice and Candour along with us; neither *Make*, nor Magnifie, nor trouble the Court with Trifles. Under theſe Limitations I have nothing to object againſt the Buſineſs and Juriſdiction of the *Criticks*.

Crit. Upon this Allowance, I believe you'l grant the writing of *Books* a pretty hazardous Undertaking, and that it ought to be manag'd with proportionable Caution.

Eulab. Without doubt; A Man ought to move warily, if 'twere only on the Score of Reputation: For if he miſcarries any thing remarkably, he brands himſelf, and makes a Monument of Infamy to his *Memory*. Now 'tis no ſuch deſireable Buſineſs for a Man to give in Evidence againſt his own Underſtanding, to prove himſelf *Non Compos*, and ſtand upon *Record* for an *Innocent*.

Crit. You are right; for a *Record* is of ſo high an Authority in *Law*, that there's no pleading againſt it.

Eulab. To be out of ones Wits in *Print* is a ſcurvy Misfortune: It has almoſt the ill Effects of a Commiſſion of *Bankrupt*; and a Man ſeldom recovers after ſuch a publick Blemiſh upon his Credit. However, in this caſe there's

little

little Miſchief done excepting to ones ſelf; Weakneſs may be pitied, and par-don'd; neither is want of Sence the worſt Quality in an Author: For here the *Reader* may break off his Penance, and releaſe himſelf at his Pleaſure: Your ſcandalous People are your Men of Thought and Capacity, in caſe they are ill inclined. For nothing can be more wretched than to miſemploy good Parts to bad Purpoſes, and draw their *Pens* againſt Juſtice and Truth.

Crit. I'm of your mind, an Author of Figure that's all Intereſt and Proſtitu-tion; minds nothing but *Pay* and *Plun-der*, and makes his Reaſon ſerve againſt his Conſcience; ſuch an Author I ſay does a World of Miſchief, and his Crime riſes in Proportion to his Sence. To lay out ones Talent in this manner upon an ill Cauſe, to murther Truth, and Proſelyte People to Iniquity, is a thing that will not be eaſily rubb'd over.

Eulab. I'm afraid not: But then we ought not to charge this Imputation at peradventure. Now which way ſhall we know the ſtroke of ſuch a Mercena-ry Pen? The Paper may look *Black*, when the Meaning is fair.

Crit.

Crito. That is, Advantage is no good Evidence of Inſincerity, for Intereſt and Honeſty lie ſometimes on the ſame ſide: I wiſh therefore you would give us ſome Marks of Diſtinction, that we might know when a Man is over-ruled by his Fortune, and retain'd purely by his *Pocket.*

Eulab. Crito, 'Tis a difficult matter to read the *Heart:* So that you can't expect I ſhould be poſitive: However, we may venture to ſay, that when an Author of unqueſtionable Abilities, falls unexpectedly from his Speed, writes out of Character, and is almoſt drown'd in the Ink-pot, 'tis no good Sign: For when a good Workman bungles, it looks as if the *Matter* was naught. To proceed: When a Man of Perſpicuity and Judgment, endeavours to perplex the Controverſy, dives and dodges, and makes uſe of Sophiſtry and Amuſement: When he keeps off from the *Standard,* and declines the ſtated Meaſures of *Right;* when he retreats to Principles of Latitude and Obſcurity, when he makes for the *Covert* at this rate, 'tis an Argument he dares not truſt himſelf upon plain Ground.

Crit. Not unlikely: For when a Man of a ſtrong Head, fails in his Logick, and

argues weakly; it looks as if he wrote upon a *Biaſs*, and that his *Will* had brib'd his Underſtanding: When People that know Money, offer to put *Braſs* upon you, it does not appear altogether like clear dealing.

Eulab. Another ſuſpicious Sign is, when a Man writes againſt his former Opinion,; upon its growing unſerviceable, and yet is not ſo happy as to conquer himſelf.

Crit. It may be he thinks he has, and is not that enough for the Point of Integrity?

Eulab. I can't ſay but it may be ſo, in caſe he is conſcious of a diſintereſted Enquiry; and not prepoſſeſs'd in Favour of his Inclination. But how far Learning may be foil'd, Reaſon ſurpriz'd, and a clear Head diſturb'd by Accident, is a difficult Queſtion; and therefore I ſhall determine nothing upon the Conſiſtency of Error, and Honeſty in ſuch Caſes. In fine, to ſuſpend one's Cenſure, and hope the beſt, is generous uſage, and can never hurt us.

Crit. I like your Charity well enough, provided we don't grow ſtark blind, and loſe our Sences in our good Nature: But what do you think of thoſe who appear in Defence of Immorality, endeavour to

blaſt the Credit of Vertue, and renverſe the Notions of Good and Evil? Here the Lines of Duty are ſo plain, the Crimes ſo black, and the *Monſter* ſo viſible and diſtinguiſh'd, that there's no Poſſibility of Ignorance, no room for Miſtake; and by Conſequence not the leaſt Pretence for Excuſe and fair Meaning.

Eulab. None without doubt; and therefore I think ſuch Writers ought to be purſued with Satyr, and Infamy, to be check'd in their Sallies upon Religion, and lie under publick Diſcountenance. I wonder any Perſons of Figure, that have either Money or Quality to loſe, can pleaſe themſelves with ſuch Performances: Triumphs upon *Principle* are dangerous *Sights:* This World, *Crito*, is guarded by the *other*, and kept from flying in pieces. Atheiſm ſtrikes at the Vitals of Government; and deſtroys the Securities of Truſt. Without a ſupream Being and a future Account, Appetite and Humour are abſolute; and all things muſt be govern'd by Convenience. Infidelity ſweeps away all Diſtinction; and is the beſt Leveller in Nature; for what Pretence to Authority, *unleſs 'tis given from above?* Why ſhould *Matter* and *Motion* inſiſt upon Privilege, or one

Clod of *Atomes* be kept under by another? Without Religion, Honesty and good Faith are a Jest, and all Men may cheat, and murther, and debauch as often as they pleaſe. In ſhort, where there's no Conſcience there can be no *Law*, and where there's no Law there can be no *Property*. As for Humane Laws 'tis in vain to urge them in this Caſe: They bind no longer than Fear and Fancy think fit. A Scheme of Atheiſm has neither Duty nor Sin, Right nor Wrong in't; and where there's no Obligation to obey, there can be no Fault to do otherwiſe. Atheiſm is the high Road to Confuſion; gives Licence an unlimited Sway, and leaves all things to Fraud and Violence.

Crit. You have ſaid enough to prove how dangerous 'tis to burleſque Vertue and Religion; and that a Sceptical Writer is the worſt Commonwealths Man imaginable.

Eulab. I believe ſo, but let that paſs; and to return to a more general Conſideration; I muſt ſay that thoſe who engage an Argument where *Principle* and Manners are concern'd, ought to write with great Care and Conſcience, and ſtand clear of Prejudice and Intereſt.

Crit. Yes: For he that writes plauſibly on the wrong ſide, makes People deſert from Truth, and go over to the Enemy: He that appears in this manner for Hereſy or Schiſm, brings a Party into the Field, and fights with *Briarius*'s Hands: An ill Book well written, is like poyſoning a Fountain that runs for ever: A Man may do Miſchief this way, it may be as long as the World laſts. He is a Nuſance to future Ages, and lays a Snare for thoſe who are yet unborn. All Inſolence upon Religion; Injuries of Right, and Inſults of Vertue of this kind, muſt be publickly retracted, and ſubmit to open Penance; without this Satisfaction there can be no Indempnity, nor any Pardon expected from the Court *Above*.

Eulab. There's no reaſon for't: He that ſpreads the *Infection* had need be quick with his *Antidote*, otherwiſe he muſt be guilty as far as the *Mortality* reaches: And to illuſtrate the caſe farther; he that fires a Houſe, and does not play all his *Engines* to put it out, deſerves to ſuffer the Law. And therefore I think the Opinion of the *Ancients* not at all uncharitable in affirming that thoſe who leave an ill Book behind them, and Murther in their Graves, will have new

Torments as long as the Miſchief works, and lie under a growing Miſery. Theſe are ſad Concluſions, and I wiſh all Mercenary and Libertine Authors would conſider it.

Crit. What is your Opinion of thoſe *Bookſellers* that encourage theſe dangerous Authors, take off their Counterband Goods, and make them as publick as 'tis poſſible? Don't we ſee Books written againſt the Trinity, againſt the *Canon* of the *New Teſtament*, againſt the firſt Principles of Religion, expos'd to ſale with all the Liberty of the moſt uſeful and inoffenſive Commodities? Not to mention thoſe numerous Pamphlets and Poems, where Vertue is burleſq'd, and Vice recommended with all the Art, and Scandal imaginable.

Eulab. Your Obſervation is too true: Nothing is more common than this Ratsbane upon the *Compter*: Tho' they know 'tis prepar'd for Execution; and made palatable to be taken down; nay, that 'tis bought for that very purpoſe. Now in my Opinion this is ſo horrible a Practice, that had theſe Men kept *Shop* in the *Sickneſs* Year, they had better have retail'd the Plague, ſent it into the Country by all the Carriers, and given it Vent and Paſſage to the beſt of their

their Skill. For whatever they may think on't, Atheiſm and Lewdneſs is the moſt fatal Mortality, and the *Plague of the Heart*, the moſt frightful *Diſtemper*. Infection is ſafer lodg'd in the *Veins* than the *Will*, and a Man had much better be poyſon'd in his *Blood*, than in his *Principles*. 1 *Kings* 8. 38.

Crit. I can't ſay you are over Tragical upon the Occaſion, unleſs their Buſineſs will excuſe them, they ſay ſelling *Books* is their *Trade*, and they muſt not baulk their Intereſt.

Eulab. In anſwer to this, I deſire to ask, does an Apprenticeſhip diſcharge them from the Duties of Chriſtianity? Is Irreligion part of their *Freedom?* Is the Myſtery of *Trade*, and the *Myſtery* of *Iniquity* the ſame? Are they to joyn with Atheiſts and Libertines, to attack the *Creed*, to run down Juſtice; and baniſh Sobriety from the Face of the Earth? Suppoſe ſelling *Butter* and *Cheeſe* is my *Trade*; and I am offer'd a good Wholeſale Bargain out of the Country; if upon Information or examining the Goods I find them all poyſon'd; and that my Cuſtomers that take them off, muſt either be dangerouſly ſick, or die of the Diet: Is the Vendibleneſs of the Commodity, and the *Plea* of my Buſineſs, a

ſufficient Warrant to cloſe with the Offer, and purſue the Advantage? Suppoſe Captain *Hind* had taken a Boy under *Indentures*, to teach him the Practice of the *Road*: And that this Youth upon his *ſetting up*, ſhould be indicted for borrowing a little Money in his way ——

Crit. Whither are you going! I hope you don't intend to parallel the Buſineſs of Towns and Cities, with *Shooters Hill*, or *Salisbury Plain!*

Eulab. Not at all, I aſſure you; I only mention this Inſtance to make the reaſoning bear in the Application.

Crito. Why, how will the young Man defend himſelf?

Eulab. We'll ſet him at the *Bar*, and then you'll hear him argue, that he has ſerv'd an Apprenticeſhip, that his Maſter had Money with him; that he has gone through the Diſcipline and Fatigue of that Condition, and hopes he may follow his *Calling* now his Time is up: Do you fancy the *Bench* and *Jury* would allow of theſe Allegations?

Crit. No: This would hardly bring him off.

Eulab. Then you ſee the Pretence of *Trade* is not ſufficient to juſtify an ill Practice.

Crit.

Crit. Pray let's ſhift the *Scene* a little, and get out of this melancholy Walk. What do you think of *Dedicatory Epiſtles*; we generally find them very diverting?

Eulab. I fancy ſo, but ſeldom to the Author's Advantage: For the Flattery on theſe Occaſions is often ſo groſs, and the Panegyrick ſo much over-ſtrain'd; the Colours are ſo very glowing, and the *Pencil* ſo much beyond the *Life*: That were it not for the Name on the Picture, no Body could gueſs for whom 'twas drawn.

Crito. Nothing provokes the Railery of our *Society* more than ſuch Flights as theſe: We think an Author ready to run mad with Ceremony, that he dwindles to a *Zany*, and is civil even to *Vaulting* and *Tumbling*.

Eulab. This ſuperlative Stuff, I ſuppoſe, made my Lord *Bacon* remark * that the *Muſes* ſuffer'd, and the Character of *Learning* ſunk by ſuch Applications.

* *Advanc. of Learning.*

Crit. For all that, the Author finds his Account in them: And ſometimes the *Dedication* brings more into the Pocket than all the Book beſides.

Eulab. Such returns of the Adventure are not very common, but granting they were; the Trade is but unreputable. To

creep

creep after Money in ſuch a ſervile Poſture looks mean and ſcandalous. What Man that has either Spirit or Conſcience, would Idolize Fortune at this rate, or fall down before a *Golden Image* tho' 'twere *ſixty Cubits* high? But of all ſort of Flattery, that which comes from a ſolemn Character, and ſtands before a *Sermon* is the worſt complexion'd. Such Commendation is a Satyr upon the Author, makes the *Text* look Mercenary, and diſables the Diſcourſe from doing Service.

Crito. Notwithſtanding what you ſay, I ſuppoſe you would have *Quality* ſaluted in Terms of Regard: To come on in a levelling way, is more like Invaſion than Addreſs: 'Tis to play the *Preſs* againſt the *Conſtitution*, and raiſe a Battery againſt a great Man's Caſtle.

Eulab. I agree with you; but then ſuch an Author, eſpecially, ſhould take care not to croſs upon a known Character, nor Paint quite out of *Likeneſs*: Not to commend a *Libertine* for his Regularity, nor flouriſh upon an old *Lady*'s Beauty, and tell her what Execution her Face is likely to do when ſhe comes into the *North*. If 'tis asked, May not a Man ſhelter himſelf under a great Name, and intrench a little for Security?

Security? I know your Anſwer will be, That ſuch ſlender *Lines* will be eaſily fill'd up, and are no manner of Defence againſt the Enemy.

Crit. Right: For, to come out of the Allegory; either the Performance is defenſible or not; if the firſt, *Protection* is needleſs, if the ſecond 'tis inſufficient: If a Book has not ſenſe enough to make its own way, 'tis in vain to call in the Aſſiſtance of Quality: If a great Man ſhould happen to miſcarry in *Print*, the Patronage of his *Titles* would ſignifie little: In this caſe he could not cover himſelf with his Peerage: The *Criticks* would be ſure to preſs through his Privilege, and play their Cenſure upon him: *Nero*, with all his *Legions*, could not defend his Fuſtian, and ill Poetry, from the Satyr of his Subjects. Upon the whole; if a Man can't be his own *Patron*, and ſtand upon his own Legs, he had better keep cloſe, and be quiet: To come abroad like a Cripple, and turn Beggar in the *Dedication*, is but an odd Contrivance.

Eulab. In my Opinion, as the Faſhion ſtands, 'tis no eaſy matter to find out proper Perſons for a *Dedication*; there being, it may be, not many that either deſerve the uſual Commendations, or

are

are willing to go without them. But I forget my ſelf, and muſt not detain you from your Company any longer: Pray put them in mind that they manage fairly, and don't let fly at random, if 'twere only for their own ſakes: A Gun over-charg'd, is apt to recoil: He that pronounces without Thought, and cenſures without Reaſon, makes an unlucky Diſcovery of himſelf; and ſhews his Ignorance, and lean Temper at the ſame time. Adieu.

OF

OF POWER.

POwer belongs properly to none but intelligent Beings; and therefore may be describ'd a Capacity to remove Impediment, to accomplish Desire, and execute the Orders of the Will. We are powerful only so far as we can satisfie our Inclinations. Whenever our Fancy is disobeyed, and our Wishes lie unperformed; we are pass'd the Limits of our Power, and got out of our Dominions: And here 'tis that the State of Impotence begins. For Desire always proceeds from a Judgment of Advantage; and when the Faculty remains ungratified, 'tis only because the Object hangs out of reach. Power is the general Wish both of the *Good* and *Bad*. But then they differ very much both in the End, and the Means. The latter desire Power to abuse it. To indulge their Vice, to please their Pride, and swagger over their Neighbours.

'Tis

'Tis ſometimes to make a Figure out of publick Misfortune, and do as much Miſchief as they can think on. This ſeems to have been ſomewhat of *Nero*'s Diſpoſition: His Empire would have been inſipid, had it not made him abſolute in his Frenzy, given him the Opportunity of murthering his Subjects, and ſetting his *Capital* on fire. Then as for the Methods of acquiring this Capacity, they are for the *ſhorteſt Way*: If the Buſineſs lies through Fraud and Rapine, Blood, and Barbarity, they will never drop the Project, but charge thorough. On the other ſide, Perſons of Probity wiſh their Power enlarg'd, to diſcourage Wickedneſs, to ſtop the Progreſs of Injuſtice, *and help thoſe to right that ſuffer wrong.*

In ſhort, their Wiſh is to oblige the World, and make Happineſs univerſal: To proportion Station and Deſert, and put Vertue in a Poſt of Honour. And then as to the Means; no Suggeſtions of Intereſt, no Pretences of Neceſſity, ſhall ever make them *remove the ancient Land-marks*, or break through the *Rules* of Duty. Beſides, they are always moderate and reſigned, and acquieſce in the Pleaſure of *Providence*. If 'tis ask'd why

why Vertue has no larger a Juriſdiction, and why a good Wiſh lies dead ſo often upon a Man's hand: To this it may be anſwer'd; that Power is beſt lodg'd with the ſupream Being; that our Views of things are imperfect, and our Wiſhes not always good when we think them ſo.

For inſtance, 'tis natural to deſire we could relieve Want, and cure Diſeaſes when we ſee People ſuffer: But poſſibly thoſe we are thus willing to aſſiſt, may be puniſh'd for their Faults; and can't be reclaim'd any other way; and that their Reſcue might prove their Ruine. It may be their Patience is exercis'd, and their Merit put to the Teſt; and then to take off the Hardſhip, is to leſſen the Reward.

Thus, if our good Nature was always gratified, the Schemes of *Providence* muſt be diſturb'd, and the Meaſures of Juſtice broken. At this rate the Wiſdom of Heaven muſt be diſappointed, Omnipotence attend Ignorance, and Miracles be wrought for Miſtakes. Not but that a kind Wiſh is a commendable Diſpoſition, and ought to be puſh'd forward as far as our Abilities will give leave. To return: Power, is a noble Privilege

vilege of Being: It furniſhes the Faculty, fills up the empty Spaces, and makes things obſequious to deſire. 'Tis Plenty in Hand and Eaſe in Proſpect: And Satisfaction never fails till Power deſerts it. 'Tis want of Power which is the immediate Cauſe of all Miſery: 'Tis Weakneſs, not *Will* that makes People ſuffer. They are not ſtrong enough to diſmiſs that they don't like, or ſeize that they do. 'Tis Impotence that blaſts their Wiſhes, leaves them in Deſpair, and makes them fear, and feel their Averſion.

Power is that glorious Attribute of God Almighty, which furniſhes the reſt of his Perfections. 'Tis his Omnipotence that makes his Wiſdom and Goodneſs effectual; and ſucceed to the length of his Will. Thus his Decrees are immutable, and *all his Councils ſtand*. This ſecures his Prerogative, and guards the Sovereignty of his Being: 'Twas his Power which made his *Ideas* fruitful, and ſtruck the World out of his Thought. 'Twas this which anſwered the Model of the Creation, gave Birth to Time and Nature, and brought them forth at his firſt Call: Thus, *He ſpake the Word and they were made, he commanded, and they were created*, 'Tis the Divine Power which

which is the Basis of all Things; which continues the Vigour of Second Causes, and keeps the Sun and Moon in repair. This holds every thing constant to Appointment, and true to the first Plan. Thus the Revolutions of Seasons, the Support of Animals, the Perpetuity of Species is carried on, and maintained. Without This, things would soon run Riot, and ramble out of Distinction, the Succours of Life would be cut off, and Nature drop into Decay.

Omniscience and Goodness, without a correspondent Power, would be strangely short of Satisfaction: To know every thing without being able to supply Defects, and remedy Disorders, must prove an unpleasant Speculation. To see so many noble Schemes languish in the Mind, and prove Abortive; to see the most consummate Wisdom, the most generous Temper fetter'd and disarm'd, must be a Grievance. But when Omnipotence comes into the Notion, the Grandeur is perfect, and the Pleasure entire.

And as Power supplies Benevolence, and makes it easie, so 'tis an Argument of that Quality. One Proof of God's Goodness may be drawn from his Omnipotence. Severity amongst Men pro-

ceeds oftentimes from Fear: 'Tis Weakneſs more than Malice that makes them cruel. They are afraid of Revenge and Repriſals, and therefore ſtrike Home when they have the Advantage. They wo'n't let an Enemy riſe, for fear he ſhould grow too ſtrong, and turn upon them. And thus the moſt Timerous are generally obſerved to be moſt Savage. This Conſideration ſometimes obliges Princes to diſable whole Families for a ſingle Traitor, and puniſh the Children for their Fathers. A leſs extenſive Severity might encourage Revolt, and wreſt the Scepter out of their Hands.

But a Being that is abſolutely impregnable, that has neither Limits nor Dependance in his Strength, that is fortified in his own Omnipotence, can have no Motives to ſtrike out of Jealouſie or Prevention: He that has a *Kingdom which cannot be ſhaken*, and the Univerſe at his Mercy, can't puniſh beyond Deſert: He that can neither be ſurprized, nor over-powered, needs not apply to unreaſonable Rigour; and as he is above Fear, ſo we may conclude he is above Cruelty. Thus the Wiſdom of *Solomon* argues, *Becauſe thou art Lord of all, therefore thou art gracious unto all*, cap. 12.

On

On the other ſide, 'tis a comfortable Conſideration, that the beſt Being is the greateſt; that Omnipotence is lodg'd in the Hands of a benign Nature, determin'd by milder Attributes, and as it were, over-ruled by Goodneſs. There's abundance of Thought in that of the *Pſalmiſt*; * *The Lord is King, the Earth may be glad thereof: yea, the Multitude of the Iſles may be glad thereof.*

* *Pſal.* 97.

As for created Beings, the Limitations of Power are a great Bleſſing. Where Ignorance and Ill-will abounds, Impotence is the beſt Security. Could unbenevolent Minds do what they pleaſe, honeſt Men would have an ill time on't, Virtue would be exterminated, and Order thrown into confuſion: What ravage does Pride and Paſſion make in the World, when back'd with Force and Prevalence? Were a Tyrant's Limbs anſwerable to his Temper, where could his Fury be ſtopt? Indeed, for a good Prince one would almoſt wiſh him invincible in his Perſon, impenetrable in his Fortune, and able, like *Achilles*, to drive a whole Army before him. But alas! the Power of Princes, as things go, is little more than imaginary: The Crown gives no proper Strength to thoſe that wear it. If Perſonal Force was

proportion'd to their Station, and reach'd as far as Prerogative, 'twould be a mighty Advantage. Then a Monarch might ſit ſure: But as the caſe ſtands, their Empire conſiſts chiefly in the Submiſſion of other Mens Wills; which is in a manner but reigning by Courteſie. 'Tis true, if Right and Conſcience, if Honour and Good Faith ſignified any thing, all was well enough: But Folly and Deſign, when not watched, will break in upon theſe Guards, and overturn the Conſtitution at pleaſure. And therefore the Affection of the People is generally the ſtrongeſt, tho' not the beſt Title.

But to leave Princes, and come lower. Power, unleſs managed with Gentleneſs and Diſcretion, does but make a Man the more hated. No intervals of good Humour, no ſtarts of Bounty, will attone for Tyranny and Oppreſſion: For People look upon themſelves to have a right to be always well uſed. He that's civil but by fits, ſeems to do it to relieve himſelf. His Pride is out of Breath, and his Ill-Nature has tired him; and therefore he muſt take up a little and change Poſture, if 'twere only for his eaſe. Give the Diſeaſe but time to recruit, and you'll find the Malignity will rally, the Blood ferment, and the Paroxiſm return.

All

All Degrees of Inferiority ſhould be tenderly treated; Men are apt to fancy the lower Ground a diſadvantage at the beſt: But if you inſult their Fate, and trample upon them, they'll certainly grow ſour. No Diſtinctions of Birth, no Privilege of Fortune, can ever reconcile them to Arbitrary Sway; Freak and Imperiouſneſs are never willingly obeyed. Theſe Grievances ſuggeſt mutinous Thoughts. They run up their Pedigree to *Adam*; they appeal to Original Equality. They cry out, that this Court of Juriſdiction is but of later Erection, and that *from the Beginning 'twas not ſo.*

Farther, In ſome Relations, particularly deſign'd for Friendſhip and Freedom, the odds of Power ſhould lye conceal'd; and nothing but abſolute Neceſſity, nothing but the Extremity of the Caſe, ſhould diſcover it. A Man that loves to be peeviſh and paramount, and play the Sovereign at every turn, does but blaſt the Bleſſings of Life, and ſwagger away his own Satisfaction. And not to enlarge upon the Folly, not to mention the Injuſtice of ſuch a Behaviour, 'tis always a ſign of a little unbenevolent Temper. 'Tis Diſeaſe and Diſcredit all over; and there's no more Greatneſs in't than in the Swelling of a Dropſie.

Dropſie. But ſome People have the misfortune to think they are never ſufficiently conſiderable, unleſs when they are plaguing their Friends, and playing the fool with their own Intereſt.

To proceed: Our Power is frequently confin'd becauſe of our Ignorance, becauſe we don't know how to make the moſt of Things, and put Actives and Paſſives together. The Ancients had Strength enough, and Materials enough, to caſt Mortars and Canon; but they wanted Skill to contrive theſe murthering Engines; and therefore could not diſcharge Ruin at ſuch a Diſtance, nor batter with the Modern Terror and Execution. I might give ſeveral other Inſtances, in which the later Ages have puſh'd their Conqueſt, and gain'd a greater Dominion over Nature than thoſe before them. Not by the Strength of of their Limbs, but their Invention. Not that they are born with more Wit than their Predeceſſors; but finding the World better furniſh'd at their coming into it, they have more Leiſure for New Thoughts, more Light to direct them, and more Hints to work upon.

And tho' Power is often the conſequence of Knowledge, yet 'tis far from being the ſame Thing, as ſome have affirm'd.

firm'd. A Man may know how to Fence when his Arms are cut off; and yet the Idea of the Art wo'n't enable him for the Practice. He may know how to build a Ship, when neither Wood nor Iron is near him: But the Skill in his Head, and his Hand, wo'n't do his Buſineſs without Materials.

In the beginning of the World, Men had more corporeal Force than afterwards: The reaſon of this Allotment, was probably to ſupply their Defect of Skill. In thoſe early Ages, they were much more Giants in their Limbs than in their Underſtandings. In this Infancy of Science, extraordinary Strength ſeems but neceſſary: How otherwiſe, when Invention was not come forward, when they wanted Inſtruments, when they had little of Mathematick Direction, could they have cultivated the Earth, built Houſes, or managed their Carriages? But when the Mind grew large, the Body grew leſs, and Buſineſs went on as well as formerly.

Paſſion and Courage are great Additions to the Strength of the Limbs. The Mind is like Gun-powder; and when once enflam'd, diſcharges the corporeal Maſs with greater Force. A Thought ſtrongly encouraged with Juſtice and

Duty, well warm'd with Shame and Honour, with Rage and Revenge, ſets the Blood on Fire, and makes the Spirit ruſh into the Nerves with unuſual Vigour. This ſudden Effort of the Will, raiſes the whole *Poſſe* of Nature, ſtrains the Muſcles, and makes every Atom, as it were, ſally out with it. This, I take it, is an Evidence that the Mind has a great command over the Body; that it can rouze, or lay it aſleep at pleaſure; that *Motion* is either begun or ſtopp'd, check'd or reinforc'd, according as the Will directs, and gives the Signal. And which is more, theſe Paſſions are likewiſe managable by Reaſon, and under the Juriſdiction of Thought. For a Man that has diſciplined himſelf, made a progreſs in Vertue, and is fortified with the Aids of Religion; does not flie out when an Object preſents. For inſtance, he does not ferment to Fury and Revenge upon a ſtrong Provocation: No; He is abſolute enough to over-rule his Choler, and ſuppreſs the Mutiny of his Blood. All which, in my Opinion, is a good Argument to prove the independent Liberty of the Will, and the Diſtinction between *Matter* and *Spirit*.

OF

Infancy and *Youth.*

COuld we make any Obſervations upon our State when we came into the World, could we remark the progreſs of our Growth, and the dawning of our Reaſon, 'twould be a pleaſant Employment. But the Wiſdom of Providence has thought fit to keep this Scene out of ſight. As the Caſe ſtands, the Furniture of Life, and the Privileges of Being, grow up in the dark; they are convey'd, as it were, in our Sleep, and the *Memory* has no *Records* that run back to this Antiquity. *Adam* was a much better judge of this Matter than any of his Poſterity: He was made in his full Stature; His Mind and Body came all at once, and never lay under the Ignorance and Incapacities of the *Cradle.* He was Object and Faculty at firſt, big enough to peruſe his Nature, and carry his View to the Confines of *not Being.* To ſtep out of Nothing with this Advantage; to be a *Major* the firſt Minute, and born in the Bloom of Underſtanding, muſt be a

mighty

mighty ſatisfaction. Were a Lute animated, and the Skill of a great Maſter transfus'd into it, the Strings would be tranſported with their own Muſick, and the firſt Tune eſpecially, would be ſtrangely entertaining. And yet this would be no more than the pleaſure of a ſingle Sence. *Adam* had a greater Compaſs for Delight, and was ſet out in a much richer Equipage. But this Privilege is in a great meaſure ſunk, and determin'd with *Adam* and *Eve*. Now we are conceal'd from our ſelves for ſome time: We move ſlowly, and ripen by degrees; and our Limbs and Underſtanding come as it were by inches. The Organs of Seeing and Hearing ſeem not perfect at firſt, and it may be the *Taſte* and *Smell* lye under the ſame diſadvantage; but a few Years ſerves to finiſh the Sences: For tho' a Man's Eyes and Ears grow bigger after ſeven Years ſtanding, yet he does not receive more Intelligence from them. Should the Sences begin at their uſual pitch, go forward with the Bulk of the Body, and keep growing along with the Limbs, they would have a mighty Force in them. We ſhould ſee farther than Eagles, out-ſmell a Vulture, and lye more in the way of Pleaſure and Pain: We ſhould make a vaſt

Diſcovery

Diſcovery in Nature, and command abundance of Objects that are now out of reach: But this is ordered otherwiſe. Neither do the Sences ſeem to keep proportion with Strength and Stature: The Dimenſions of the Organ make no difference; nor has the Giant any advantage of the Dwarf. On the other ſide; Were our *Sences* not to exceed their preſent Condition, and yet advanc'd ſo ſlowly as not to be of Age till one and twenty, we ſhould go on very lamely, and be ſtrangely cramp'd in our Capacities and Pleaſures. In this caſe, Children would be ſtupid and indocible upon the Compariſon; and Life would look as if 'twere little more than half kindled: This would be an incumbrance upon Education; and make Improvement of a very late Growth. The firſt ten Years the Animal Life is principally predominant, the Powers of Reaſon are feeble, and the Soul ſleeps as it were, in the Conſtitution: Within this Period, the Paſſions ſpring wholly out of Mechaniſm, and are diſtinguiſh'd by the Intereſt of the Body: They turn all upon Pleaſure and Pain; are govern'd by the Meaſures of Brutes, and we like or diſlike Things only as they ſtrike ſmooth, or rough upon the *Sence*. Being thus

retain'd

retain'd by Appetite, and preingaged to *Fleſh* and *Blood*, we are the more apt to clap the Biaſs on that ſide. This makes the Fatigues of Buſineſs, the Exerciſes of Reaſon, and the Practice of Vertue, ſomewhat more difficult than they would be otherwiſe. For theſe Things oftentimes diſoblige the Body, and can't be gone through without Mortification and Reſtraint.

There's great Variety in the Humours of Children; ſome ſeem to have their Tempers made in a finer Mould than others. They are particularly generous and diſintereſted, mild and governable, and eaſily gain'd by gentle Uſage. And ſome are no leſs remarkable for Qualities of Diſadvantage. Now tho' ſome ſlender Diſpoſitions to this Difference may take their Riſe from Nature, and grow out of Conſtitution, yet *Manners* are generally the reſult of Education. 'Tis the advantage or neglect of Diſcipline, the difference of Management, and the force of Example, which produces this Variety, and makes Children ſucceed or miſcarry.

Some People, when they grow good for nothing, charge their Failings upon their Nature, and endeavour to fence off the Infamy by laying the blame upon

Pro-

Providence: But theſe are only the excuſes of ſtrong Appetites and weak Principles, and belong to none but the Lazy and the Libertine. For Probity is impracticable to no Temper: There's no ſuch Fatality in the Humours, no ſuch unconquerable Stubbornneſs in the Blood, as theſe Men pretend. *Socrates* had as reſtive a Conſtitution as his Neighbours, and yet reclaim'd it all by the Strength of his Philoſophy. 'Tis true, thoſe who are naturally moſt enclin'd to Vice are in moſt danger. For this Reaſon they ought to move more warily, take the more pains, and decline the occaſions of Miſcarriage. And for their encouragement, they have better opportunities of diſtinguiſhing themſelves, and ſeem to be put in the *Poſt of Honour.* And upon due Application, may depend upon proportionable Aſſiſtance.

To return: Since ſo much depends upon Education, great care ſhould be taken to form Children to the Principles of Religion: The Biaſs ſhould be ſet right at firſt; and the Mind prepoſſeſs'd as it were, for the intereſt of Vertue. This is the way to ſmooth the Paſſage to a Happy Life; to reconcile Appetite to Reaſon, and make the Affections more manageable afterwards. For the Motion

tion is ſtrongly directed, and the Bent taken from the firſt Impreſſion: And Cuſtom will make a good Practice as eaſie as a bad one. Nay, one would think much eaſier; becauſe here a Man will have the Countenance of Judgment, and the Applauſe of Conſcience to encourage him.

For this Reaſon, Children ſhould be treated with great Caution and Reſerve: See or hear nothing that may ſully the Fancy, and prove dangerous in the Imitation; nothing that may give a wrong Turn to Choice, and make them coarſe, or little in their *Manner*. Theſe falſe Steps and Indiſcretions in Parents, are often of very ill Conſequence. Thus they miſlead their Children, or teach them to deſpiſe them. Thus Authority becomes cheap, the Relation is diſarm'd, and Inſtruction grows inſignificant. And tho' Things don't all work at preſent, they are lodg'd in the Memory, and lye ready for Judgment and Reflexion.

To proceed: Childhood (I mean, come forward) is the beſt time for Improvement. Now the Memory is ſtrong, and the Body capable of Application, there's no need of long Intervals for Refreſhment, of putting into Port to *Careen*, or waiting the leaſure of a weather-

ther-beaten Conſtitution. As yet the Mind is not over-charged with *Cares*, the Power of *Intereſt* is not grown up, and the Baits of *Pleaſure* hang ſomewhat out of ſight. Now, if ever, the *Paper* is blank, the *Scales* even, and the Affections moſt indifferent. They are unſeiz'd by the prevalence of Habit, and the infection of ill Company.

However; We muſt guard againſt the other Extream: For without care we may poliſh away the Subſtance, and file Things till they are ready to ſnap in pieces: 'Tis not beſt to be always on the Wheel at firſt. Before the Muſcles are firm, and the Bones well knit together, Weight and Preſſure are very unſeaſonable. Health is the Baſis of Improvement, and ought to be conſulted. Without this, the Meaſures for Education are broken, the Inſtruments of Thought are loſt, and the Progreſs of Knowledge impracticable. Now, ſome Children are too preſſing, and high-metled, and have more *Will* than Strength for Drudging. This ſeems to have been Monſieur *Paſchal*'s Caſe. The Ardour of his Genius made him over-drive; his Spirits were exhauſted by Thought, and his Studies prey'd upon his Conſtitution. There are other Inſtances of

Young

Young People that have miſcarried this way, and kill'd themſelves in their too eager purſuits after Learning. As if 'twere honourable to fall a Sacrifice to *Sence*, and die for Love of the *Muſes!* And tho' Life is often laviſh'd away to worſe Purpoſes, yet 'tis not good to ſtrain too much, and ſet Nature upon the Tenters. A Man may be too covetous of Underſtanding, and a Miſer in his *Head* as well as in his *Pocket*.

Farther; Children ſhould not be predetermin'd to Buſineſs at peradventure. To doom them to a Profeſſion in the *Cradle* before their Capacities are inſpected, is but moving in the Dark: Thus they are often planted in a wrong Soil; their Fancy is miſmatch'd, and their Talent diſappointed. Before ſo weighty a Diſpoſal, the Genius ſhould be nicely examin'd; for to croſs upon Nature, and ſtrive againſt the Stream, is always to little purpoſe. Now tho' the Genius depends in great meaſure, upon the Quality of the Organs, and the Craſis of the Blood and Spirits, yet poſſibly this Difference does not make out all the Diſtinction. For 'tis by no means certain, that all *Souls* are equal; ſome may probably be made up of richer Materials than others. They may have ſtronger

Ingre-

Ingredients thrown into them; more force of Courage, and more compaſs of Thought. Their being all equally *Immaterial* and Immortal, does not prove them ſo in every other reſpect. *Immateriality* reſembles the Shell of a Building; Now there is no arguing from the Outſide to the Inſide: What if the caſe of a Row of Houſes is the ſame, does this hinder the Furniture from being different? Angels are allowed to be Spirits of a ſuperiour Kind, notwithſtanding the common Privilege of Incorporeity: And for the ſame Reaſon, there may, for ought we know, be ſome Original Diſparity between Humane Souls. To illuſtrate the Point by another Compariſon; *Immateriality* in the Subject before us, may ſtand for the *Field* in Heraldry: Now it does not follow, becauſe the *Field* is the ſame, that the *Charge* muſt be ſo too. No, the Quality and Credit of the *Coat*, depends very much on the latter Diſtinction. Farther; One Humane Body is made better than another, and why not a Soul? The difference in Capacity and Action ſeems to make this Suppoſition not improbable: To affirm this Hypotheſis inconſiſtent with the Juſtice and Goodneſs of God, is a miſtake: For

the Bleſſings of Heaven are all Favour, and may be diſtributed at pleaſure. God is not bound to make all Creatures noble and happy alike, neither has he actually done ſo. Laſtly; This Suppoſition agrees with the Notion of *Heroiſm*, ſo much believ'd in the earlier Ages of the World. Theſe *Heroes* were ſuppos'd to have a peculiar Alliance to the Divine Nature, and that their Minds as well as their Limbs, were made bigger than other Mortals.

To come off this Argument, tho' not altogether a Digreſſion; If the Genius of Young People was ſuited in their Profeſſions, the World would improve faſter, and there would be a greater Progreſs made in Arts and Sciences. But Pride and Intereſt ſpoils all. Nature lies one way, and Friends and Preferment another: And what's to be done in the caſe? Why, we muſt make for the beſt Penny, and the beſt Poſt, right or wrong: Our Parents will have it ſo. Yes: We muſt flie beyond the Strength of our Pinions, and be bred to bigger Buſineſs than we are born: Born I mean, with reſpect to Capacity, not Condition. The *Pulpit*, and *Bar*, to mention nothing elſe, ſometimes ſuffer by this Fondneſs and Partiality.

And

And how is this to be prevented? Muſt we erect a Court of *Tryers*? A *Committee* to ſit upon Nature, and examine the Will and the Power; To place *Centinels* at the Gate of every conſiderable Profeſſion, and ſtop thoſe that have no *Paſs-port*? 'Till ſuch a Proviſion is ſettled, 'twould be adviſable in Parents not to precipitate Matters, but to ſtay till Life is a little grown up, and ripen'd to a View. 'Twould be adviſable for them not to form their Reſolutions at random, or be altogether govern'd by their Wiſhes: Inſtead of this, they ſhould carefully enquire into the Diſtinctions of Talent, and the Tendencies of Fancy, and always follow the courſe of the Chanel.

Farther: To remark a little upon the Conduct and Inclinations of Youth. This Stage of Life, unleſs under the Direction of good Principles, is very dangerous to paſs through. The Paſſions of Young People ride them at full ſpeed; they want both Experience to guide, and Temper to hold them in: So that neither Bogs nor Precipices can ſtop them; for when they move faſteſt, they ſee leaſt. Like a Ship without a Pilot, they are apt to be over-ſet with the Violence of Deſire. They play their Appetite at

large, and chop at every thing that comes in their way. They ſeize an Object with ſuch an uncautious Keenneſs, that they are ſometimes ſtrangled with Satisfaction, and choak'd with the greedineſs of their Swallow. And when this does not happen, they are often ſated with Suceeſs, tire under their Wiſhes, and grow ſick of their favourite Fancy. Thus they ramble from one Extravagance to another, and are conſtant to nothing but their Folly. As for good Counſel, nothing can be more grating and unacceptable. 'Tis either Ignorance, or Envy, Dotage or Superſtition; or at beſt, it comes much too ſoon, and is wonderfully miſ-timed. What, ſay they, muſt we ſleep over the Spring, and let the faireſt Opportunities ſlide off unſeiz'd? Muſt we antedate the Misfortunes of Old Age, and bring our ſelves under a voluntary Impotence? Thus they conclude, 'tis time enough to grow wiſe when they are good for nothing elſe: At preſent Preaching is Pedantry, and Virtue no better than an Intruder: All Reſtraint is an Invaſion upon their Liberty, and touches them in the moſt ſenſible Part. As for the Accidents of Life, the Ruins of Eſtate, and all after Reckoning, they are too buſie

for

for ſuch Trifles: Such Thoughts as theſe pall the Entertainment; they are too free and preſuming, and muſt be kept at a diſtance. And if they will ſometimes crowd into a Young Head in ſpite of Pleaſure, there's generally ſome Viſionary Proſpect, ſome Chimerical Reſerve, ſome Romantick Relief provided, to make them ſignifie nothing: Young People manage as if their Circumſtances were impregnable, and ſeldom fear any thing but what they feel. They are as prodigal of their *Perſon*, and their *Pocket*, as if their Sences could not wear up, nor the Fund of Life and Fortune ever decay. To go on:

Young People are obſerv'd to be remarkably obliging, and to part with their Penny more freely than others: This Diſpoſition, when it runs out to Indiſcretion, proceeds ſometimes from want of Thought, and a juſt Value of their own Intereſt; ſometimes from an over-kind Opinion of the World, and ſometimes from Vanity. I ſay, ſometimes from Vanity. This Caſe happens, as often as Pride, Sloth, or Libertiniſm, meet together: The firſt makes them eager for Regard, and the latter to do nothing that deſerves it. They would gladly ſhine, but the Poliſhing Part is

too rough for their Delicacy. There's too much Time, Drudging, and Danger in the way of Merit; and they are loth to purchase at so high an Expence. This makes them court that with their *Purse*, which they despair of from any Performance: They think to bribe the World to an Esteem, and cover their Insignificancy with Profusion.

Thus Youth, when 'tis launch'd without Ballast, and has no compass to sail by, flotes at a miserable rate, and is quickly bilg'd, and under-water. Young People, especially when unfortunately Educated, and misled by Flattery and ill Example, when they are taught to value the *Gentleman* above the *Christian*, and are better instructed in their *Pedigree* than in their *Creed*; when they are strongly solicited by Desire, and have neither Conscience nor Poverty to restrain them, are generally in a dangerous Condition. How soon are they lost in Luxury and Dissolution of Manners? How often do they despise their Parents, and out-rage their own Flesh and Blood? How often do they pull their Fortune in pieces, run their Constitution out of Breath, and prove the Infamy and Infection of the Age? Thus much for the Danger and Miscarriages of Youth.

And

And now a word or two about ſome other Qualities and Diſtinctions, and I ſhall conclude.

Young People, when ſupported with the conſideration of competent Skill and Sufficiency, are generally hardy and enterprizing. The Heat of their Blood, the Strength of their Conſtitution, and the Eagerneſs of their Deſires, makes them over-look Difficulty, and preſs upon Danger with unuſual Reſolution. 'Tis true, they are often too unmanageable in Temper, too ſhort in Thought and Experience, to draw up the Scheme: But when the Deſign is well form'd, they are beſt at the Execution. Old Age is apt to abound in Scruples, to object too far, and be over apprehenſive of Accidents: And thus People are ſometimes prudent to Inactivity: Thus a Project is, as it were, ſtifled and overlaid with *Sence*, and Things are made impracticable by being thought ſo. Whereas, Youth is happy in its Ignorance, mounts the higher for being *ceel'd*, and eſcapes a Danger by overlooking it. Light and Knowledge in ſome caſes, ſerve only to diſturb the Fancy, and ſink the Courage. A Man walks ſafe over a Precipice, or narrow Bridge, in the Dark, where his Fears

would make him tumble in the Day-time.

However, such fortunate Events ought not to be made a Rule of Practice. For none run against a Post so often as the Blind without a Guide. Youth, without question, is subject to great Rashness and Precipitancy: This Age is govern'd more by Appetite than Reason, consults the *Heart* rather than the *Head*, and moves strongly by *Mechanism* and *Machine*.

However, Freshness of Constitution, and Plenty of Spirits, makes some People very promising in their Youth: Their Progress in Knowledge is wonderful, and their Genius surprizing at first: But the Fire goes out in a little time; they flag upon the Course, and fall short of Expectation. Thus *Hermogenes* the Rhetorician, soon after he had made himself an ingenious Author, grew perfectly flat and insipid. His Understanding was quickly drawn off in the *Laboratory*. He lost his Sence in his *Study*, where other People get it, and seems to have miscarried under the Means of Improvement. But sometimes the Fund is not deep; and when the *Oar* lies only next the Surface, the Mine must fail after a little Digging. To give another In-

stance,

ſtance, The Famous Orator *Hortenſius*, lived to ſee his Reputation tarniſh; the Reaſon was, becauſe he miſs'd the Point of Decency; and did not ſuit his Stile to his Age: He was Gaudy when he ſhould have been Grave, and Dreſs'd at Fifty like Fifteen. That Floridneſs which look'd ſprightly and agreeable in his Youth, was diſreliſh'd as Over-fanciful, and Affected when he grew Old. *Idem manebat*, ſays *Tully*, *non idem decebat*.

To wind up all: Thoſe that have their Youth before them, ſhould be careful to make the moſt on't. This is the ſeaſon to take the *Field* for Action, and to puſh as far as Strength and Opportunity will carry it. To throw away our Time upon Trifles, to doze over an Eſtate, and live only for Sleeping and Digeſtion, is to make our ſelves mean, and come into the World to little purpoſe. And if an idle Life is ſo uncreditable, what muſt we think of an ill One? What muſt it be to ſpend our beſt Days in Infamy, to make Vice our Buſineſs, and exert our ſelves for the Devil? Is not this to turn the greateſt Bleſſing to the worſt Uſe, to riot in the Bounty of Providence, and prove falſe to the End of our *Being*? When the Functions of Life

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are eaſie and undiſturb'd, when our Senſes are ſo freſh, and Nature ſo flouriſhing and agreeable; when Things are in this comfortable Condition, one would think we could not forget our Benefactor: But that Favour and Return would hold ſome Proportion; and that when Satisfactions run higheſt, Gratitude ſhould do ſo too. To defer *Sobriety* to Old Age, not to mention the Danger of it, is a ſcandalous Reſolve. 'Tis a ſign that Vertue is our Averſion; and is ſomewhat like the Temper of a Rebel, that ſtands out to the length of his Power, and turns Loyal only at the Fright of an *Execution*: Not that Reformation is to be diſcourag'd at any Age. But for all that, 'tis an unfortunate Thing not to underſtand the value of a Treaſure till we are juſt going to loſe it. To begin our Frugality when we are ready to break, is very ill Management: The retroſpection of ſuch Folly, is by no means entertaining. Let us therefore do that at Firſt which will pleaſe us at Laſt; for Innocence is much better than Repentance.

OF
Riches and *Poverty*.

In a DIALOGUE

Between *Philotimus* and *Philalethes*.

Philal. *Philotimus*, I am glad to meet you in your old Walk in the Fields; I was yesterday at your Houſe, but had not the good Fortune to find you at Home.

Philot. Sir, I thank you for that Favour, and am ſorry I was out of the way: I have been in the Country about a Week, to divert my ſelf with an old Friend.

Philal. I ſuppoſe then you have given a Viſit to your Friend *Neoplutus*.

Philot. You gueſs right, and have been entertain'd, I aſſure you, to great ſatisfaction: He has a Seat fit for a Noble-Man. The Situation and Avenues, the Structure, Walks and Gardens, are extraordinary: And to make the Figure uniformly great, the Furniture, Equipage and Eating, are all ſuitable and correſpondent.

ſpondent. Well! 'tis a brave thing to be Rich.

Philal. There is ſomewhat in't, I grant; but for my Life, I can't come up to your Tranſport: Pray, what is it in the Idea that affects you to that Degree?

Philot. What is it not? Wealth is every Thing: It affords Convenience, covers Defects, and commands Obſervance: It gives Intereſt and Power; and Credit and Satisfaction always attend it. He that's rich, has Art and Nature at his Service; may be beſt furniſh'd to improve his Reaſon, to entertain his Fancy, and regale his Sences. He has Company or Solitude at pleaſure, and is maſter of Time and Place. He has the choice of all Countries, may travel after the Sun, and live always in the Spring, if he has a mind to't.

Philal. To out-ride the rigour of the Seaſons, and leave Heat and Cold behind us, is a notable Advantage: But to be always rolling, and ſhifting the Climate at this rate, a Man muſt have a good Health, as well as a Pocket.

Philot. Let that be as it will. I tell you, he that is Rich needs not let his Fancy wait; his Wiſhes are ſoon had, the Game riſes immediately, and the Ob-

ject

ject runs out obſequiouſly to meet the Deſire.

Philal. Not always, if you pleaſe: There are abundance of Things the Wealthy can't purchaſe. All Eſtates are abuttal'd and bounded; there's always a *non ultra* in the caſe, a Proſpect into a foreign Juriſdiction, which the Landlord would oftentimes gladly make his own. Beſides, Deſire is apt to encreaſe in proportion to Succeſs: A Rich Man ſtands upon higher ground than formerly; and a larger Scene of Curioſities lie open to his View. Theſe new Objects ſolicite the Fancy, multiply his Wants, and make his Power as much ſhort of his Will as ever. And, thus ſometimes good Fortune diſappoints him; the Dropſy grows worſe by drinking; and the richer he is *without*, the poorer he is *within*. He has ſome Neighbour that out-ſhines him;

—*Feſtinanti ſemper locupletior obſtat.*

ſome fine Thing hangs out of reach, ſome impracticable Project keeps him uneaſie: Thus his Satisfactions are ſcarce felt, and what he has grows flat upon his Reliſh. Wealth is a rank Soil, in which, unleſs carefully manag'd, the Weeds will quickly ſpring up, over-top

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the Plants, and choak the Grain. Flattery and Indulgence, common to such Circumstances, makes the Passions eager and ungovernable; so that like ill-behav'd Children, they are apt to cry for every thing they see. Whereas the way to be happy, is to take our Measures from Nature, and keep within the compass of Convenience; to retrench our Desires, and sink them towards an Indifferency: But when our Fancies are high-fed, they are apt to grow Feverish, and rave after Danger or Impossibility.

Philot. You may say what you please, but I'm sure my Sences are strangely dwindled since I came out of the Country; for I neither see, nor smell, nor taste with them, half so well as I did before.

Philal. Don't trouble your self, the lower your Sences are kept, the better you may govern them: Appetite and Reason are commonly like two Buckets, when one is a-top, t'other's at the bottom; now of the two, I had rather the Reason-Bucket should be uppermost. But I'm sorry to find you dwell so much upon the Table: What, was your Philosophy dissolv'd there, like an Anchovee, and is your Soul slip'd down into your Palate? Pray, have a care of *Epicurism*;

riſm; Don't let Niceneſs and Luxury get the Aſcendant: For, not to mention the greateſt Misfortune, unleſs your Purſe is very ſtrong, ſuch Senſuality will lay you open to Diſappointments, bring you into a State of Servitude, and oblige you to creep after a great many Humours you wo'n't like. Now before I would be thus meanly Palat-ridden, and ſacrifice my Liberty to ſo deſpicable a Conſideration; I would e'en try to diſcharge my Taſte, and go on as well as I could with Four Sences. But granting your Fortune large enough to ſupply you, what does all this Variety of Diſhes, theſe High Sauces, this Learned Pother in the Kitchin, ſignifie? I ſay, What does it ſignifie, unleſs to make Appetite ſtronger than Digeſtion, to kidnap your Conſtitution with a Sugar-plum, and betray you to ſome Diſtemper or other? What does it tend to, unleſs to make diſſimilar and diſagreeing Juices, and unfriendly Fermentations in the Blood? Whereas, would you give your ſelf leave to be hungry, a plain uncompounded Diet, cleanlily dreſs'd, has as much Pleaſure, and more Health in't. Beſides, expenſive and luxurious Eating generally takes up a great deal of time, clogs the Spirits, and clouds the Underſtanding,

ſtanding, and makes Life run ſtrangely to waſte.

Philot. For all that, I thought it went off pretty pleaſantly. But good Eating is but part of the Advantage. Wealth is wonderfully addreſs'd and compli-mented every where: A *Mannour* draws *Suit* and *Service* along with it; and a Rich Man, like the Sun in *Perſia*, is wor-ſhip'd at his firſt Riſing. I was almoſt amaz'd to ſee the unuſual Ceremony that was paid to my old Friend: He was formerly little taken notice of, but now he is ſaluted with Reſpect, he is admired for his Converſation, he commands the Attention of the Company, and his Mouth goes for an Oracle. One would think his Pocket had mended his Head, that his Sence held proportion with his *Acres*, and that he had purchaſ'd a new Underſtanding with his Eſtate. And when he makes a Viſit, he is receiv'd with a diſtinguiſhing Civility: There is ſuch a Preference paid to his Perſon, ſuch Application to entertain him, ſuch Enquiry into his Fancy, ſuch Carving to his new Worſhip, that if I had not known him, I ſhould have thought him ſome conſiderable Officer in the Army, that he had made ſeveral honourable Campaigns, ſtorm'd the Counterſcarp,

and

and planted the Colours in the Breach: Whereas, before he made his Fortune, he could ſcarce get room at the lower end of the Table; no body minded him, or put the leaſt Queſtion to his Palate. But now, on my word, the caſe is alter'd; now he is not only gaz'd at by the *Mob*, and admir'd by Flatterers, but People of independent Circumſtances, that have no Deſign upon him, pay him a particular Regard: Perſons of Condition, are ſometimes forward to court him to an Intimacy, to open their Pedigree for him, to take him into their Veins, and give him the privilege of a younger *Branch*; whereas, in reality, the Conſanguinity comes all from the Coffers, and the Relation lies in the Money, not in the Blood. Well! he has a fine time on't: How often have I ſeen Worth ſtand clear, and all the Moral Virtues make room for him? How often have I ſeen Quality, Sence and Merit, wither in his Company, and be perfectly eclips'd by the Luſtre of his Gold?

Philal. I'm ſorry to ſee you ſo much ſmitten with a little Ceremony: What does all this amount to, more than the Forms of Cuſtom, and the Homage of Ignorance or Deſign? It only ſhews the ſhort Thinking, the mean Fancy,

and the mercenary Spirit of the World: And why any one ſhould value himſelf upon the Folly or Flattery of another, is paſt my Comprehenſion.

Philot. Under Favour, Riches are a handſom Varniſh, they recommend ſtrongly to Eſteem, and give a peculiar Grace to every thing a Man does. A good *Seat* well wooded, with a large *Rental*, is a charming Advantage!

Philal. I perceive you think ſo; But if this be all you can ſay for your Friend, I muſt tell you, that a great heap of Bricks, a parcel of Logs growing, or a mile or two of Clods and Dirt, are Things that I ſhall never worſhip while I live.

Philot. Theſe Sentences of yours wo'n't beat me off my Inclination: The Parade of an Eſtate is, in my Opinion, a very valuable Circumſtance. To eat in Plate, to ſleep in Velvet, to rattle about the Streets in a fine Coach, with two or three Liveries behind one, has a commanding Appearance, and calls for a great deal of Reſpect.

Philal. Not a jot, unleſs the Eſtate is creditably rais'd: If 'tis gain'd by ſurprizing the Unwary, by Oppreſſion or Breach of Faith, by infamous Compliance, or ſupporting Iniquity, it does but

but make the Owner more publickly defpicable. This Figure of Wealth thus ill gotten, is really ſcandalous. Such a Man with all his Equipage, does but expoſe his Rapine, and lead his Knavery in Triumph. I wonder you ſhould ſtick ſo much in the out-ſide of Things, and, like a Fly, be entangled in a Cobweb. You put me in mind of the Embaſſy into *Utopia*, ſent from a Country which was govern'd by quite different Notions of Honour and Reſpect. When the Publick Entry was made, the *Utopians* lin'd the Streets to ſee the Cavalcade: Now the Ambaſſadors, to diſtinguiſh their Quality, and ſupport their Character, were particularly Rich in their Habit: But the *Utopians*, inſtead of paying them a regard upon this ſcore, took them for the meaneſt of their Train; and ſome of the Young People pointed at them for Malefactors: They thought, unleſs they had been guilty of ſome great Villanies, they would never have appear'd in ſuch Marks of Diſgrace: For 'twas their cuſtom to make their Felons fine, and lay them by the Heels in Gold. This is the caſe of an Eſtate diſhoneſtly gotten: The Pageantry of it is nothing but Diſcredit, and ſerves only to blazon

the Crimes, and refresh the Injustice of the Owner.

Philot. You may talk your pleasure; but, I'm sure, Poverty has but an ordinary Complexion, and a very slender Interest in the World: 'Tis generally Disregarded and Brow-beaten, and no good Qualities can make it shine. People are apt to fancy, where there's no Money there's no Merit: A poor Lawyer in *Juvenal*'s time, seldom got a Fee; and therefore some of them were glad to dissemble their Condition; to hire somewhat of an Equipage, and go to a Pawn-broker to rig themselves out for a Cause. Pray, what did *Homer* make on't for want of having a Fortune with his Genius? Did he not strole about like a Ballad-singer? Was he admitted into the Company of the Wealthy, or countenanc'd by any Person of Fashion? I tell you, if the *Muses* are in Rags they are in danger of the *Statute*, and of being taken up for *Vagabonds*, and *sturdy Beggars*. A disfurnish'd Condition does not promise any great matter of Talent; for who would look for a Jewel upon a Dung-hill? In short, A Man's Credit often suffers with his Circumstances: A Thread-bare Coat is a presumption of Insignificancy, and when the Pocket's low,

low, the Brains are thought ſo too.

Philal. I perceive, you think a Sheep with a Fleece on, has more wit than one that's ſhorn: But notwithſtanding the Force of your Logick, I have known many a Man's Fortune and Underſtanding to be very unreſembling. Poverty is ſometimes the reſult of Birth and Education; and, like a ſlender Crop, grows out of the Barrenneſs of the Soil. Now to contemn a Perſon for the diſadvantage of his Fate, is great Barbarity, and a reproach of Providence: For the Diſadvantage, I ſay, as 'tis commonly reputed. Sometimes Poverty comes upon us by unavoidable Accidents: The Labour and Induſtry of many Years are deſtroy'd on a ſudden. A comfortable Fortune is burnt down, carried to the bottom by a Tempeſt, or buried under the Ruins of an Earthquake. And in ſuch caſes, without doubt, the Misfortune calls more for Pity and Aſſiſtance than Diſregard. And ſometimes People are Poor, becauſe they are reſolv'd to be Honeſt: Becauſe they wo'n't purchaſe on Terms of Diſhonour, nor thrive upon the Proſtitution of Conſcience; ſuch Poverty as this, I take to be much more creditable than Wealth, either gotten or kept by Tricking and Prevarication.

tion. And here give me leave to tell you, that the over-valuing of Money is a moſt unfortunate Paſſion, and occaſions unſpeakable Confuſion. Does it not make way for all manner of Fraud and Perfidiouſneſs? Does it not turn Commerce into Thievery, *Juſtice* into *Wormwood*, and make the Laws a Grievance? When Intereſt ſpeaks Nature is ſilenc'd, and Religion it ſelf can't be heard: This wretched Principle boggles at no Expedient, drives over Conſcience, and ruſhes againſt Decency and Duty: This is that which flies Children at the Face of their Parents, ſets Blood againſt Blood, and as *Shakeſpear* ſpeaks,

Rich. II. *Does Kin with Kin, and Kind with Kind, confound.*

Plut. Lycurg. *Lycurgus* was ſo apprehenſive of this Miſchief, that he cried down Gold and Silver in the *Spartan* Dominions, and allow'd none but Iron Money. By the Strength of this Proviſion, and one or two Laws more, *Sparta* grew very remarkable for their Juſtice, Temperance and Bravery; and continued the chief City of *Greece* for Five hundred years together: Inſomuch that the *Lacedemonians* were the Arbiters of Peace and War, the Heads of Confederacy, and the

Ibid.

Judges

Judges of Foreign Diſputes. They reconcil'd their Neighbours, and brought them to their own Meaſures, only by ſending a plain Man, in a Freeze Coat, without any Pomp or Retinue to ſupport his Embaſſy. And when *Lyſander*, upon the taking of *Athens*, ſent off a vaſt Maſs of Treaſure to *Sparta*, ſome of the wiſeſt of the *Lacedemonians* declar'd openly againſt receiving it*. They look'd upon Gold and Silver as the great Debauchers of Mandind; That theſe Metals had a general Aſcendant, and were too ſtrong for the Morals of moſt People: That they were commonly gotten by Avarice and Circumvention, and ſpent upon Luxury and Riot. But not being able to prevail, the Event anſwer'd their Fears; and *Sparta* quickly declin'd, both in her Manners and Reputation. * 'Tis true, *Agis* afterwards endeavour'd to retrieve the Common-wealth, and bring it towards *Lycurgus*'s Model, but miſcarried in the Attempt.

Ibid.

* *Plut. Lyſand.*

* *Plut. Agis.*

Ibid.

Philot. *Lycurgus*, beſides the Expedient you mention, divided the Lands into equal Shares, and oblig'd the Burghers to eat together at Common-Halls; I ſuppoſe you are for the Scheme in its full Latitude, in order to compaſs your Reformation,

Philal. You miſtake me; I am for no ſuch levelling Project, neither do I think it practicable in all places. What I mention, is only to ſhew the Miſchief of Idolizing Money, and what care great Men have formerly taken to prevent it. And whatever you may think, Poverty has not been always ſo unfaſhionable as you make it. To give ſome Inſtances from Antiquity; *Ariſtides*, ſo famous for his Juſtice and Valour, he who was Archon or Chief Magiſtrate of *Athens*, and did ſuch Service at the Battels of *Marathon* and *Platæa*; This *Ariſtides* was ſo far above the Fancy of an Eſtate, that he left not Aſſids enough to bury him; and his Daughters had their Portion from the publick Exchequer. The *Theban Epaminondas*, who beat the *Lacedemonians* at *Leuctra* and *Mantinea*, and wreſted the Sovereignty of *Greece* from them, was rich in nothing but Bravery and Reputation: To theſe we may add *Curius Dentatus* and *Fabritius*, among the *Romans*; this latter, who was General againſt *Pyrrhus*, died ſo poor, that the Senate were at the charge of his Funeral; and yet 'twas in his power to have been otherwiſe: For *Pyrrhus* tempted him very high: He promis'd to make him the Second Perſon in his Kingdom,

Plut. Ariſtid.

Kingdom, provided he would but deſert, and betray his Country. Had he accepted the Offer, he might have ſtuff'd his Coffers to purpoſe; he might have glitter'd in *Treaſon*, and made an illuſtrious Figure out of his *Falſhood*. But this Bait would not down with the old *Romans*: They took Probity, good Faith and Courage, for the true Marks of Greatneſs. Wealth work'd out of ill Practice, was always counted diſhonourable: In ſuch caſes, they did not ſhine, but *ſuffer* in Pomp and Title: Thus they drew their Infamy more into the Light, and had a greater Croud to deſpiſe them. To make a Figure out of Foul Dealing, would have been juſt as wiſe a Project with them, as it would be for a Man to put on a rich Habit, in order to ſtand in the *Stocks* or *Pillory*. This was the old *Roman* way; But when they began to be ſmitten with *Pelf*, they degenerated apace, as *Saluſt* obſerves. This over-valuing of Money, as he continues, makes People haughty and barbarous, and falſe both to God and Man. 'Ambition, ſays this Hiſto- *Bell. Catalin.*
'rian, has ſomewhat of a handſom Co-
'lour: For Fame and Power are the
'Wiſhes both of the *Good* and *Bad*. Tho'
'the Means of their Purſuit are diffe-
'rent.

'rent. But Covetouſneſs is all for the Coin; (*quam nemo ſapiens concupivit,*) which was never the Inclination of any Great Perſon. Thus *Tully* tells us,

Cic. de Offic. Lib. 1. 'That nothing is a ſtronger Evidence 'of a little, of a narrow Mind, than to 'dote upon Riches; and that nothing 'is more creditable and magnificent 'than to deſpiſe (I wo'n't ſay the 'Want, but) the Abſence of a For-'tune; and to let it go freely for your 'Neighbours when you have it.

Philot. The Poverty you mention is but comparative; 'tis not of the hardeſt Kind: Your *Greeks* and *Romans* were provided with Neceſſaries, and fenced againſt Hunger and Cold: They had Honour to entertain them, and great Poſts to keep them eaſie; and beſides, Luxury and State was not ſo much the faſhion of thoſe Ages as it has been ſince.

Philal. You think, if they had been cloſer preſs'd, and driven towards Starving and Contempt, they would have ſtrain'd their Honeſty to have given their Circumſtances a lift. Now I am not of your mind. And here give me leave to tell you, that, in my Opinion, a Man that ſubſiſts upon Misbehaviour, and eats and drinks away his Conſcience, is

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as deplorable a ſight as a Malefactor in Gibbets, that devours himſelf as far as he can reach, and ſwallows one Limb to ſupport another. I grant, to feel the extremity of Want, and be always under Diſcipline and Mortification, muſt be very uncomfortable: But then we are to conſider, that the World will either mend, or wear off; that the Diſcharge will come ſhortly, and the Hardſhip turn to advantage; that the Conteſt is commendable and brave, and that 'tis dangerous and diſhonourable to ſurrender. But tho' Poverty is ſometimes more creditable than Riches, tho' as ſuch 'tis never any Diſgrace; yet I muſt needs ſay, it often lies too much under Neglect. 'Tis the Poor that provide the Neceſſaries, and maintain the Splendor of Life. 'Tis they that give Eaſe, Leiſure and Obſervance to the Wealthy, and make them reliſh their Circumſtances. Now when they have worn up their Strength in drudging, and diſabled themſelves by their Induſtry, they ſhould be cheriſh'd in their Declenſion, and invited to a comfortable Retreat. Thoſe who had done any conſiderable Service at *Athens*, were lodg'd in the *Prytanæum*, and maintain'd at the Publick Charge. And to the ſame purpoſe, there

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are *Invalides* and *Hoſpitals* in *France* and *Holland*: Here Soldiers and Seamen are handſomly receiv'd, their Old Age is ſupported, and if they have loſt their Limbs, they can live without them.

Philot. I ſuppoſe you would have ſuch a Proviſion ſettled for the poor Labourer, tho' in a lower proportion.

Philal. Yes; and for the honeſt, but unfortunate Tradeſman too; I ſay, ſomething reſembling would do well: For Pariſh *Collections* are oftentimes narrow in the Subſiſtance, and choaking enough in the Manner.

Philot. I am told, the *Overſeers* in ſome places go to the Tavern with the Pariſh Money, make large Treats out of *Collections*, and get drunk with the *Poor's Box.*

Philal. I'm afraid you are not always miſinform'd. But this, beſides the Injuſtice, is the moſt barbarous Practice imaginable: There's ſcarcely any Name too bad, or any Puniſhment too great for't. What can be more wretched than to rob the *Spittle*, and to ſupport Luxury from the *Basket?* This is in a manner to prey upon the Vitals, and drink the Blood of the Indigent. If ſuch a Man was ſharp-ſet; I ſhould not queſtion his turning *Cannibal.*

Philot.

Philot. Your mentioning *Holland* puts me in mind that there are no Beggars there; Is not this a very commendable Regulation?

Philal. Without all doubt: 'Tis pity the Precedent is not follow'd.

Philot. What would you have done?

Philal. I don't pretend to preſcribe: But with ſubmiſſion, it might not be amiſs, if Pariſhes in great Towns were carefully inſpected, Vice and Neceſſity better diſcover'd, and the Impotent diſtinguiſh'd from the Lazy.

Philot. That the firſt might not have the Need, nor the other the Liberty of Begging.

Philal. Right: But as the Matter ſtands, 'tis hard to diſcern Want from counterfeiting. The Caſe being thus perplex'd, and *Cheats* breaking ſometimes out, the Marks of Poverty are ſuſpected, Compaſſion grows cool, Charity is put to a ſtand, and many an honeſt poor Body is diſappointed.

Philot. Yes: And ſometimes we miſtake our Man; Good Nature is abus'd, and the Money is ſpent upon Intemperance and Lewdneſs. But are we never to give any thing in the Streets, till we can clear the Merit, and demonſtrate the Neceſſity?

Philal.

Philal. I don't ſay ſo: The charitable ſide is always the beſt: Tenderneſs and Humanity are Virtues; and if a Beggar deceives me, 'tis at his own peril; I ſhall be conſider'd for my good Intention. Beſides, crying out upon Impoſture, and general Declamations againſt the Poor, are commonly the Language of the Lean Temper'd, and the Excuſes of Covetouſneſs.

Philot. Since you are ſomewhat civil to the Beggars, how ſhould an indigent Gentleman be treated?

Philal. I can't anſwer you without diſtinguiſhing upon the occaſion of his Decay: If he has been reduced by his Vices, and ſunk under his Extravagance, I think he ought to be coldly receiv'd, and very little conſider'd for his Condition; ſince Poverty is his Fault, it ſhould be his Puniſhment too. To careſs a diſabled Libertine, is to encourage Diſorder: And tho' Miſery is never to be inſulted, yet ſuch People deſerve to ſuffer, and be left to neglect in *terrorem*. To go to the bottom of Matters, Debauchery of it ſelf is a degrading Misbehaviour: 'Tis living below the Pretences of Reaſon, and the Dignity of Humane Nature: And moſt of all, unbecoming a Man that has Privilege above

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the Croud, and is particularly valued by the Government. For this Reason the *Roman Censors* us'd to *disclaim* the Debauch'd, and strike them out of the List of Quality.

Philot. I thought a Gentleman might have indulg'd a little more, and given his Fancy a Loose farther than other People.

Philal. You are strangely out: *Heraldry* is no Protection to Immorality. Persons of Condition have no unlimited Range, no exemption from Duty, no peculiar License for Folly and Distraction: So far from this, that Dissolution of Manners is more criminal in such Persons than in *Peasants.*

Philot. Why so?

Philal. Because they are more indebted to God and the Government for their Distinction; because they miscarry under a better Education, and are more infectious in the Example.

Philot. What if a Gentleman is decay'd by Casualty or Conscience?

Philal. Then his Character should be consider'd, and treated with a distinguishing Regard. Then the Manner of doing him any Service, should be particularly smooth and engaging.

Philot.

Philot. I'm of your mind; but ſome People are ſtrangely rough and unpoliſh'd in their Kindneſs: There's ſo much Haughtineſs and Ill-nature in the *Manner*, that they ſeem glad of an Opportunity to teaze you, and to throw the Civility at your Head; and if you happen to have too much Stomach to digeſt the Affront, they are apt to grow warm and angry. In ſhort, They hold a Cane in one Hand, and a Favour in t'other; ſo that you may be either cudgell'd, or *oblig'd*, as you think convenient.

Philal. I'm ſorry to hear any Body ſhould fail ſo far, as to offer unbecoming Forms to People of Faſhion, and uſe them unſuitably to their Condition. But I muſt bid you Adieu.

Philot. Your Servant.

OF

OF WHOREDOM.

In a DIALOGUE

Between *Erotion* and *Sophroniſtes*.

Sophron. UNder Favour, *Erotion*, you muſt not paſs: What, go by your old Friend's Door, and neither call nor ſpeak to him!

Erot. I ask your Excuſe: I don't uſe to be ſo negligent, but my Head is ſomewhat full at preſent.

Sophron. What! Are you upon ſome difficult Problem in Mathematicks? Are you trying to ſquare the *Circle?*

Erot. No: I don't love to *abſtract* my Fancy ſo much: I trouble my ſelf with no *Lines*, excepting thoſe in a good Face. To ſpare your farther Enquiry, I have an Intrigue upon the Anvil, and that you know requires Thought and Addreſs. Gallantry, to manage it nicely, is no ſuch eaſie Undertaking.

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Sophron. It may be ſo; for ſometimes Miſchief lies ſo far out of the way, that People muſt drudge to be undone. Gallantry! how ſoft and well-bred is the Expreſſion? But in my Opinion, this Language is too ceremonious.

Erot. How would you have it call'd?

Sophron. Whoredom.

Erot. O fie! that's unpoliſh'd and diſcouraging.

Sophron. Words are but Images of Things: If you don't like the firſt, why do you venture upon the other? 'Tis wiſe Conduct, without doubt, to ſtart at the Shadow and purſue the Subſtance! However, this skreening carries ſomething of the Confeſſion of Guilt: *Waſhes* and *Paint* are always ſigns of a coarſe Complexion.

Erot. It may be ſo: But at preſent I am not at leiſure for Argument and Scruples; my Affair is ſomewhat perplex'd, and I muſt try to diſentangle it.

Sophron. I wiſh there is not a Husband in the caſe.

Erot. That's to my ſelf. Tho' I muſt tell you, we ſeldom trouble our Heads about the Diſtinctions of *ſingle* or *married*. Fancy is our Rule; and as that directs, our Motions are govern'd. Only this I muſt add, That Difficulty and Dan-

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ger heighten the Succeſs, and make the Conqueſt more entertaining.

Sophron. The more Wickedneſs, the more Satisfaction: An admirable Maxim! At this rate a Highway-Man that murthers, ought to value himſelf more, than if he had nothing to brag of but ſingle Robbery.

Erot. If you go to Preaching and Principles, we are gone. But tho' I am not maſter of my Paſſions, I think I have gotten my Conſcience pretty well under.

Sophron. 'Twill riſe upon you one time or other; but no more of that. However, I hope you are in jeſt: To throw your Caſe therefore out of the diſpute, I ſhall argue the Point in general: And here, I ſuppoſe, your Men of Gallantry have not laid aſide all pretenſions to Juſtice and Honour.

Erot. By no means: They would take it for a high Affront to be queſtion'd upon thoſe Points.

Sophron. But then, which way do they defend themſelves? How can they reconcile their Practice to the Character of Fair-Dealing? They rob the Wife of her Vertue, and as the World goes, the Husband of his Reputation: They make them both the Jeſt of the Neigh-

bourhood: They disturb the Harmony of Life, and break the Friendship of the nearest Relation. What Confusions, what Quarrels, what Destruction of Circumstances, are often occasion'd by such Liberties as these? With what Colour can the Authors of such Disorder pretend to Honesty? Has a Man no Property in his Marriage? no Right to be easie, and unblemish'd in his Family? When the Misfortune comes to their own doors, these *Sparks* are for no such Latitude: The Infamy of their own Wives and Daughters touches them to the quick: They are all Rage and Resentment; and no Revenge is too great for such an Injury. And, can such Partiality as this consist with Justice? Can those be said to act upon the square, that have one Measure for themselves, and another for their Neighbour? Is that Person a Man of Honour that wo'n't do as he would be done by? that hates the Resemblance of his Practice, and can't endure his own Usage should be return'd upon him?

Erot. You make an Amour look hideously black; and in short, to be no better than downright Knavery.

Sophron. You must not take it ill, I make nothing; I only present things to

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your View: And give me leave to obſerve, That thoſe who are Libertines abroad, are oftentimes Ill-natur'd at home. The Wife grows a Nuſance; and no Ruggedneſs or Barbarity is too coarſe for her; or at beſt ſhe's but the Lumber of the Houſe. The Promiſes of Courtſhip, and the Engagements of Marriage, are quite forgotten. The Title of *Reſpect* is transferr'd, and all the Breeding and good Humour made over to the *Wench*: She is Miſtreſs of the Man and the Money: Her Apartments, and her Equipage, are all Curioſity and Expence: She makes her Progreſs in State, and travels with her *Poſtillion*; when, it may be, the poor *Lady* in *Town*, can hardly compaſs a *Hackney* to remove her from one Street of Smoak to another. I confeſs, I don't much wonder at ſuch Misbehaviour. He that can diſpence with the main Articles, will eaſily get over the Points of Decency. What civility can be expected from thoſe that have broken the moſt ſolemn Covenants, that ſtand falſe on the *Pariſh-Regiſter*, and are perjur'd upon *Record*?

Erot. You make a mighty pother about Matrimony. Such Strictneſs would make us very uneaſie, and move like Felons, with our Irons about us. But we

are kinder Caſuiſts to our ſelves: We take this *Holy League* and *Covenant* upon the *Scottiſh* View, only for Intereſt and Power. The Solemnities of the Form ſerve handſomly to deceive, give us a Title to the Bride's Fortune, and make us *Tenants* by *Courteſie*, and that's the meaning of the Matter.

Sophron. To play with Religion, and make à Jeſt of Juſtice, is neither ſafe nor honourable. Have a care of ſuch Sallies; tho', I know, your Diſcourſe is the Practice of too many.

Erot. Be not ſo tragical upon our Sex; Are not the Women faulty in this reſpect? Let them begin us a good Example, and lead in the Reformation.

Sophron. Your Charge is true without queſtion: And I muſt own, that when a Woman can prevail with her ſelf, to ſet her Conſcience and her Honour aſide, to ruſh through her Native Modeſty, and the Reſerv'dneſs of her Education, ſhe is ſtrangely degenerated, and mightily alter'd from what God has made her. She that's untrue to her Husband, and has *broken the Covenant of her God*, is all Bane and Blemiſh: She ſtains the Blood of the Family, brings in a Foreign Iſſue, and quarters the Enemy upon the Eſtate. And what complicated Injuſtice is all this?

Erot.

Erot. If you talk thus, you'll ſtrike at People of Faſhion: Several good Gentlewomen are tax'd upon this ſcore.

Sophron. It may be ſo, and not without reaſon: But let me tell you, 'tis a a great Blot in their *Scutcheon.* Lewdneſs, like Treaſon, degrades a Woman's Quality, and makes her deſpicable and cheap: Thoſe that are govern'd by their Folly, lay the Reins looſe upon their Fancy, and let the *Beaſt* get the better of them, ſhould be treated accordingly, if they were right ſerv'd, and forfeit the Privilege of their Kind.

Erot. I find, a Woman has great reaſon to guard her Vertue, and live with her Diſcretion about her.

Sophron. With her Diſcretion about her; yes, that's certain: For if ſhe ventures at improper Freedoms, and is ſo hardy as to loſe her Reputation, there lies ſtrong Preſumptions againſt her.

Erot. How ſo?

Sophron. Why, foul Imputations pleaſe no body. All People deſire to ſave the *Appearances*, and enjoy the Credit of a fair Character. Pure Pride will carry thus far. Therefore, when Women go unuſual Lengths in their Converſation, give broad Signs of a vitious Inclina-

tion, and draw the Cenſure of the World upon them.——

Erot. What Concluſion do you make from thence?

Sophron. I ſhall make no Concluſion; but the general Inference will be, That ſuch Women have a conſideration for their Infamy, and an over-balance, as they reckon it, for the loſs of Reputation.

Erot. By your Reaſoning, a Woman ought to decline all Airy Liberties, and eſpecially all Correſpondence with a Married Man.

Sophron. Yes; all ſuch Correſpondence as may give an occaſion of Jealouſie. For Marriage creates a peculiar and incommunicable Friendſhip: Theſe Rights are not to be invaded, nor the Affections drawn off, nor the Quiet of either Party diſturb'd. Thoſe Familiarities which give Umbrage, and carry the Countenance of Deſign, are ill-natur'd, and unjuſt, tho' they go no farther.

Erot. Well! I would not be a Woman for more than I'll ſpeak of. Were I doom'd to that Change, my Fame, or my Liberty, muſt be loſt, and I muſt ſuffer conſiderably, either in Character or Confinement.

Sophron. Don't miſtake; the Men have no ſuch Exemption as you fancy. Liberty is not entail'd upon the Iſſue Male; they have no Charter to live at large, and run riot. They are under the ſame Duties of Religion, and oblig'd by the ſame Laws of *Sobriety* with the other Sex. The Matrimonial Contract is mutual; and a Failure on either ſide, is equally a Violation of Faith, and a Breach of the *Confederacy.* And where the Crime is the ſame, why ſhould the Diſgrace go leſs, or the Puniſhment not keep a proportion?

Erot. Under favour, the Crime is not the ſame: When a Woman proves perfidious, the Misfortune is incorporated with the Family, the Adulterous Brood are fed upon the Husband, and it may be run away with the *Premiſſes.* But when the Man goes aſtray, the Wife can't pretend to ſuch great Damages.

Sophron. Is maintaining of Strumpets, and putting Baſtards out to *Penſion*, ſuch a Trifle then in your Opinion? Don't theſe Suckers ſtarve the main Stock, and impoveriſh the Family? Theſe, I take it, are Provocations of the higheſt Degree, and much of the ſame ſize with the Injuries by you mention'd.

Erot.

Erot. I thought the Superiority of our *Sex* might have given us ſome Privilege extraordinary.

Sophron. An Exemption from Vertue, is the privilege of a *Brute*; that's the moſt I can make on't. But what Superiority do you mean? That of Force? An Elephant is ſtronger than a Man; what Conſequence can you draw from thence?

Erot. I'll mean then a Superiority of Underſtanding.

Sophron. If you would have it Birth and Native Advantage, I fancy you are miſtaken: But granting your Suppoſition, for Argument-ſake, what will you get by it? For if Men have ſuch an over-balance of Sence, if their Reaſon is ſo comparatively ſtrong, why don't they make a better uſe on't? Why does their Underſtanding ſleep, and their Appetites run away with them? To miſcarry under ſuch a Force of Mind, does but aggravate the Fault, and make the Diſorder more inexcuſable.

Erot. Notwithſtanding what you ſay, a Licentious Life is not ſo ſcandalous in a Man as in a Woman.

Sophron. That is, the Men ſay ſo: But what does this prove more than Confidence and Partiality? Were they

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not bolder in their Crimes they would not think ſo. Now, is *Face* and *Forehead* ſuch a Commendation? Or a Libertine the better for the loſs of his Modeſty? I confeſs, this Vice is ſo very bad in both *Sexes*, and ſo great a diſturber of *Society*, that I think it can hardly be put under too much Shame and Diſcipline. I have ſometimes wonder'd, why a Lewd Perſon is not as infamous as a Thief. Is Domeſtick Quiet, and the Securities of Blood and Marriage, leſs valuable than a little Money? I ſay, why is not he that ſteals a Woman's Honour as uncreditable as a common Surpriſer of Property? Is not the Loſs as conſiderable, and the Method as indirect and ſcandalous? What are Preſents and Flattery, upon this ſcore, better than the Tricks of Kidnapping? Have they not all a treacherous and felonious Intent? Are they not deſign'd to ſurprize and ruin; to charm down Diſcretion, and ſpirit away the Party?

Erot. You talk as if the Connivance was too indulgent, and a publick Proviſion wanting in the caſe.

Sophron. Why, now you ſpeak on't, if the Honour of Families were put under the Protection of the Law, and more guarded

guarded by the *Conſtitution*, I humbly conceive it might not be amiſs.

Erot. Have you any *Precedents* to ſupport the *Bill*?

Sophron. Enough in all Conſcience. I will give you ſome of them. To begin with the *Ægyptians*; *Diodorus Siculus* reports, That in the Caſe of Adultery, *The Man was baſtinado'd to a thouſand Blows, and the Woman had her Noſe cut off.* He adds, That in the earlier Ages of that Government, under *Seſoſtres*, ſeveral Women were burnt alive for that Crime. Among the *Athenians*, if any Perſon was convicted of Adultery, 'twas in the power of the *Bench to make him as much an Example as they pleas'd, provided the Puniſhment was ſhort of Death.* *Solon*'s Law went higher, and left the Malefactor perfectly at the Mercy of him that was injur'd. To go on to the *Romans*: *Gellius* informs us, That *the Husband could juſtifie the killing of his Wife, upon proof of ſuch Misbehaviour.* And by the Laws of the Twelve *Tables*, the Adulterer, if ſurpriz'd, might be legally diſpatch'd; for here likewiſe, Killing was no Murther. They ſometimes qualified theſe Libertines for the *Perſian* Court, and made them fit to guard the *Seraglio*. And this Puniſhment was formerly

Biblioth. l. 1. c. 78.

Ibid. c. 59.

Demoſt. Orat. in Neæram.

Noct. Attic. l. 10. c. 23.

Plautus in Pœnulo. Act. 4.

Martial. Lib. 3. Epig. 43.

merly the cuſtom in *England*, eſpecially when the Husband had forbidden the ſuſpected Perſon his Wife's Company, as appears by a *Writ* of King *John* to the High Sheriff of *Hantſhire*. The *Julian* Law paſs'd by *Auguſtus*, made Baniſhment the Sentence for Adultery: And ſo likewiſe thoſe were ſerv'd, who had debauch'd ſingle Women or Widows of Condition. And here the Emperour was ſo ſtrict and impartial, that he would not pardon his own Family. The Sentence was executed on his Daughter *Julia*, and her Highneſs tranſported to *Pandataria*. *Horace* in his Panegyrick upon *Auguſtus*, mentions this Law as a Branch of his Commendation, flouriſhes upon the Progreſs of the Reformation, and tells him, That now Families grew regular and unblemiſh'd, Licenſe was effectually check'd, and Infamy, as it were, chas'd out of the *Common-wealth*.

Rot. Clauſ. 14. Johan. Regis Memb. 2.

Sueton. in Auguſt.

Horat. Lib. 4. Carm. Od. 5.

Nullis polluitur caſta domus ſtupris,
Mos, & lex maculoſum edomuit nefas:
Laudantur ſimili prole puerperæ,
Culpam pœna premit comes.

To proceed: *Plato* bars Adulterers from having any Poſt in the Magiſtracy; and the *Romans* would not ſometimes ſuffer them

Plato de Leg. l. 8.

Menander J. C. l. 4. F. §. 7. de Re Milit. Tacit. de Mor. Germ. c. 19.

them to ſtand upon the *Muſter-roll*. *Tacitus* reports, That amongſt the old *Germans*, Juſtice was done with as much expedition in theſe caſes, as in a Court of *Pie-Powder*: 'The Husband being 'the legal Executioner, us'd to call in 'ſome of the Neighbourhood and Re-'lations, and then ſtripping his Wife 'to the Waſte, ſwitch'd her in this E-'quipage through the Village. And the *Franks* ſerved the Men much the ſame ſauce when they found them tardy, and made them run their *Heats* through the Streets. * And here I might add Inſtances from the *Poles*, *Saxons* and *Hungarians*; from the *Spaniards*, *Bohemians* and *Mahometans*; amongſt moſt of which, the Penalties were Capital; and where they went lower, they were home-charg'd with Smart and Diſgrace: I think I had beſt give you the Particulars. ———

* *Du Freſne Gloſſar. in Verbo Trotare. Ditmarus L. ult. Opmer. in Chronolog. Luc. Tudenſis de Bamba Rege. Luitprand. l. 6. c. ult. Alcoran, &c.*

Erot. Pray hold your hand: What a Rabble of Nations have you rak'd together? I find many of them are Heathens and Infidels: Are theſe good Evidence in Court?

Sophron. Why not? What pretence have you to *challenge* them? Does not their appearing ſo unanimous, pronounce the Voice of Nature, and give

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in the general Decree of Mankind? This Evidence, I conceive, amounts to little leſs than a *Jus Gentium* againſt you. However, to ſatisfie you farther, and compleat the Force of Authority, I ſhall now proceed to ſhew, how deeply this Vice ſtands condemn'd by the *Jewiſh* and *Chriſtian* Religion. As to the *Jews*, Adultery was Death to both Parties by the *Conſtitution*. Now, you know, God was their *Legiſlator*; we may be ſure therefore, the Puniſhment was not over-proportion'd. And here we may obſerve, that this Penalty was not peculiar to any Circumſtances of the *Jewiſh* State. There was nothing of Type or Figure in't, nothing particular as to the Time, Country, or Neighbourhood of that Nation: This ſhews the Ground of the Law perpetual, that it ſtands upon the Guilt of the *Caſe*, and the Reaſon of the Thing: And that the Sin might not eſcape for want of Proof, there was a Miracle kept on foot to diſcover it. Upon ſuſpicion; the *Waters of Jealouſie* were to be drank, and thus the Matter was clear'd. For when the Perſon was guilty, ſhe rotted and ſwell'd immediately, and was a diſmal Spectacle of Falſhood. And to this Teſt, the Wife might be oblig'd, in caſe the Huſband

Deut. 22. 22. *vid. Selden. Uxor. Ebraic. l.* 3.

Numb. 5. 12, *&c.*

band had forewarn'd her before witneſs, not to have any private Converſation with a Perſon he did not like. If after this Admonition ſhe was found to converſe privately with ſuch a Perſon, and Evidence made of it, the Trial above-mention'd was to paſs upon her. Thus this Crime was puniſh'd by the *Jewiſh* Law. And if we come on farther, we ſhall find all the Terrors of the *Goſpel* drawn up againſt it. To ſay, Heaven-Gates are barr'd, is but little upon the Compariſon. 'Tis reckon'd amongſt the worſt Sins, rang'd with the worſt Company, and threatned with the deepeſt Vengeance. I'll cite you the Texts by and by. In the mean time, give me leave to obſerve to you, how Adultery was puniſh'd by the *Civil* Laws after the *Empire* turn'd Chriſtian. The famous *Conſtantine the Great*, puniſh'd Adulterers with Death, as appears by his *Reſcript* or *Precept* to *Evagrius*, dated *Anno. Dom.* 326. His Sons, *Conſtantius* and *Conſtans*, give their Judges inſtructions to burn ſuch Criminals alive, or elſe ſew them up in a Sack with Dogs and Serpents, and then drown them as they did *Parricides*. And in the Reign of *Valentinian* and *Valens*, *Cathegus*, a *Roman* Senator, was proſecuted

Selden. Uxor. Ebraica. l. 3. c. 13. p. 287.

Cod. Juſtin. l. 30. c. tit. ad leg. Jul. de Adult.

L. 4. Cod. Theod. Lib. 11. Tit. 36.

cuted for Adultery, and loſt his Head, as *Ammianus Marcellinus* informs us: And in this manner, as he goes on, ſeveral Women of Quality ſuffer'd about the ſame time. The Emperours *Leo* and *Majorianus*, ſoften'd the Sentence to perpetual Baniſhment; with this Proviſo, That if the Criminals of either Sex ventured to return, 'twas lawful for any Perſon to kill them. Afterwards *Juſtinian* ſettled the puniſhment in his *Novels*, and the Law made it Death to the Adulterer. *Amm. Marcell. l.* 28. *Authent. Coll.* 9. *tit.* 17. *c.* 10.

Erot. That's true: But then the Woman eſcap'd ſomewhat better; for ſhe was only ſcourg'd, and then ſhut up in a Monaſtry. *Ibid.*

Sophron. What Reaſons determined the Emperour to the inequality of the Puniſhment, I ſhan't examine. But there ſeems to be a plain partiality in ſome Places on the other ſide: For inſtance, What think you of ſending a *Wench* to *Bridewell*, and doing nothing to the Fellow that debauch'd her, tho' ſometimes the firſt is ſingle, and the other married? Is not this a ſign the *Sex* is crept into the Adminiſtration, and that we live under a *Maſculine* Government? To proceed: In latter Ages, when the *Empire* was divided, the *Eaſtern* Part of

it puniſh'd the Adulterer and Adultreſs, by cutting off their *Noſe*, as *Harmenopulus* proves from the *Conſtitutions* of *Leo*. And as for the *Weſtern* Nations, I have mention'd their Proceedings already; I ſay, of moſt of them, excepting *Scotland*, where Adultery is Death at this Day.

Conſtit. Leon. 32.

And now it may not be improper to throw in a word or two about the Diſcipline of the *Church*.

And here we may obſerve, That Pope *Zepherinus* was the firſt Biſhop that admitted Adulterers to Communion after Penance perform'd: This Relaxation is thought to have ſo far ſcandaliz'd *Tertullian*, as to make him deſert the *Catholicks*, and turn *Montaniſt*.

Can. 69. The Council of *Eliberis*, held *Anno* 305, impoſes Five Years Penance on thoſe that had fallen but once into the Sin of Adultery. *Can.* 20. The Council of *Ancyra* held Nine Years after, makes the Penance ſeven Years: And the Council of *Toledo* conven'd *Anno* 400, ſtretch it to Ten. And, to mention no more, the great St. *Baſil* aſſigns Seven Years Penance for Fornication, and Fifteen for Adultery.

Ep. 3. *Can. ad Amphiloch.*

And that we may not miſtake in this Matter, we muſt take notice, that *Penance*

nance in the Primitive Church, was a State of great Mortification: The *Penitents* wore a poor Mourning Habit, were disciplin'd at their first Entrance with Sack-cloth and Ashes, and lay prostrate on the Ground; while the Clergy and People pray'd for them. They generally liv'd retir'd for the whole Period, and pass'd their time in Praying, in Fasting, and other Austerities. *Morin. de Pœnit. Fleury* Behaviour and Manner of the Christians, *&c.*

I come in the next place, to cite the Authorities of *Scripture* against Whoredom. These Censures stand upon Record for our Instruction: They are the Decrees of the Supreme Court, and there's Omnipotence for the Execution.

I shall begin with the *Old Testament*; and because I have already mentioned how Adultery was punish'd by the *Jewish* Law, I shall only produce those Texts which affect simple *Fornication*.

In the first Ages of the World, and long before the *Mosaick* Institution, Cohabitation without Marriage, was look'd on as great Wickedness. This appears plainly from the Case of *Dinah*, and the deep Revenge taken for that Dishonour. And when *Jacob* reprimanded his Sons for being too hot and uncautious in their Resentment, they justifie themselves in this Reply, *Should he deal with our Sister* *Gen.* 34. 7, 25, *&c.* *Ibid. v.* 31.

as with an Harlot? And three or four Chapters forward, when *Judah* was told, his Daughter-in-Law *Thamar* had *plaid* the *Harlot*, he presently orders, *Let her be brought forth, and burnt.*

Gen. 38. 24.

To Advance to the *Mosaick* Law: The *Israelites* are solemnly forbidden Fornication in these words; *Do not prostitute thy Daughter to cause her to be a Whore; lest the Land fall to Whoredom, and the Land become full of Wickedness.*

Levit. 19. 25.

And in *Deuteronomy*, *the Damsel was to be stoned to Death that had wrought Folly in Israel, and play'd the Whore in her Father's House.* And in the next Chapter, you see how one impudent Creature is mention'd with another: The words are, *Thou shalt not bring the Hire of a Whore, nor the Price of a Dog, into the House of the Lord thy God, for any Vow: For even both these are an Abomination unto the Lord thy God.* And in the beginning of the *Chapter*, 'tis said, *A Bastard shall not enter into the Congregation of the Lord: Even to his tenth Generation, shall he not enter into the Congregation of the Lord.* This is a very remarkable Law for the discouraging of Disorder; and you may conclude the Guilt from the Sentence. The Licentious are punish'd in their neareſt Interest. Their

Deut. 22. 21.

v. 2.

Issue

Iſſue are ſtruck out of Privilege; they can't be incorporated in the *State*, nor taken into the *Society* of the People of God. The Bar reaches to a long Period: And they are much below the Advantage of meer *Heathens*: For the *Ægyptians* were admitted at the Third Generation. And our own Laws have made ſome Proviſion for *Sobriety* in this caſe: For *a Baſtard cannot be Heir, nor have Heir, without Iſſue of his Body begotten.* And beſides, you know they have another leſſening Diſtinction, which I need not mention. *Ibid.* v. 7, 8. Perkin's Grants. p. 22.

Erot. I perceive, Illegitimacy is a great Misfortune in your Opinion.

Sophron. Don't miſtake me: A Man can't chuſe his way of coming into the World; neither is he to be blam'd for any thing but the Abuſe of his *Will.* For this reaſon, *Natural* Children ought not to be reproach'd by any Mortal; if they have Merit, it muſt be own'd; and if Titles, treated accordingly. But then, if they have any kindneſs for Virtue or Sence, don't let them boaſt of their Birth; for that is to be proud of a Diſadvantage, *and glory in the Shame* of their Parents; I ſay, of their Parents: And therefore in the Language of our *Statutes*, Baſtardy is ſaid to be 7 *Jac.* 1. 4.

a great Dishonour to Almighty God: And that Bastards, begotten and born out of Lawful Matrimony, (an Offence against God's Law and Man's Law,) tend to evil Example, and encouragement of Lewd Life. I confess, the Penalty of the first *Statute* is clogg'd with a Proviso which looks somewhat singular, *viz.* If the Bastard is likely to prove chargeable to the Parish, *&c.* With submission, what if it is not? Is Wealth a Privilege for Lewdness? and, must no body be punish'd but those who have no Money in their Pocket? I can't help saying, Little People do least Mischief in such cases.

18 *El.* 3.

Erot. I hope you don't think, the *Representatives* threw in this *Clause* to secure their own Liberty?

Sophron. Why should you fancy so? But if the Penalty lay more heavy where the Example is more dangerous, would not the Evil be sooner crush'd, and the Intention of the Law better provided for?

Erot. What! would you have the Punishment proportion'd to the Bulk of the Person, and govern'd by the *Scale* of the *Poll-Tax*?

Sophron.

Sophron. You love to ask untoward Queſtions: But this I ſay, that if none but the *Vulgar* were Licentious, the Sin would look clowniſh and deſpicable, and the Barrenneſs of the Soil would almoſt ſtarve it. But when the *Weeds* take root in a rich Mould, they ſhoot up amain when Appetite and *Mode* meet, the Infection ſpreads, and the Diſeaſe becomes Epidemical.

Erot. I find by my hand, you'll ne'er make a *Legiſlator* worth a Groat, unleſs it be in *Utopia.* Alas! you don't conſider how much we are in *Fæce Romuli.*

Sophron. If things are ſo bad, there's more need of a Remedy. Is the *Patient* to be neglected, becauſe the Diſtemper gains ground, and the Symptoms grow dangerous? Should we not rather ſtrive to ſtop the Progreſs, and expel the Malignity from the *Nobler* Parts? But 'tis now time to cite the Texts of the *New Teſtament.*

Our Bleſſed Saviour recounting thoſe things which *come from within, and defile the Man,* mentions *Fornications, Adulteries* and *Murther.* And the Council of *Jeruſalem,* in their Letter which runs in the Name of the *Holy Ghoſt*; in this Letter, *Fornication* is made one of thoſe *Neceſſary Things* which the Gen- *Mark* 7.2 *Acts* 15. 29.

tiles were *to abſtain from.* Let us hear St. *Paul* in ſeveral of his Epiſtles: *Be not deceiv'd,* ſays he to the *Corinthians,*

1 Cor. 6. 9, 10. *neither Fornicators, nor Idolaters, nor Adulters,* &c. *ſhall inherit the Kingdom of God. Now the Works of the Fleſh are*

Gal. 5. 19. *theſe; Adultery, Fornication, Uncleanneſs,* &c. *of the which, I tell you, as I have told you in Times paſt, that they which do ſuch things, ſhall not inherit the Kingdom of God: But Fornication, and all Uncleanneſs, let it not be once named amongſt you;* — *For this you know, that no*

Epheſ. 5. 3, 5. *Whore-monger, nor unclean Perſon, hath any Inheritance in the Kingdom of Chriſt, and of God.* — *The Law is not made for*

1 Tim. 1. 9, 10. *a Righteous Man, but for the Ungodly and for Sinners; for the Unholy and Prophane, for Murtherers of Fathers, and Murtherers of Mothers, for Man-ſlayers,*

Heb. 13. 4. *for Whore-mongers,* &c. — *Marriage is honourable in all, and the Bed undefiled; but Whore-mongers and Adulterers God*

Rev. 21. 7, 8. *will judge.* — *He that overcomes, ſhall inherit all things; and I will be his God, and he ſhall be my Son: But the Fearful and Unbelieving, Murtherers, Whoremongers,* &c. *ſhall have their part in the Lake that burns with Fire and Brimſtone.*

And mention being made of the *New*

Rev. 22. 14, 15. *Jeruſalem,* 'tis ſaid, *Bleſſed are they that*

do

do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates of the City: For without, are Dogs, and Sorcerers, and Whore-mongers, &c. Thus you ſee, as I told you before, that Whoredom is reckon'd amongſt the worſt Sins, rang'd with the worſt Company, and threatned with the deepeſt Vengeance. And by the Places I have quoted, you may obſerve, that Fornication and Adultery are plainly diſtinguiſh'd; pray mark that. There's one remarkable Paſſage behind; I ſhall give you part of it, and ſo conclude my Citations. *The Body,* ſays St. *Paul, is not for Fornication, but for the Lord;* — *Flee Fornication: Every Sin that a Man doeth, is without the Body; but he that committeth Fornication, ſins againſt his own Body. What! know ye not that your Body is the Temple of the Holy Ghoſt? Ye are bought with a Price; therefore glorifie God in your Body, and in your Spirit, which are God's.* By this Reaſoning, 'tis evident, the Sin before us is a downright Revolt from our Baptiſm, a horrible Ingratitude for our Redemption, and a kind of Sacrilegious Prophanation.

1 *Cor.* 6. *v.* 13. to the end.

Erot. Theſe Texts are very plain, and very terrible too; had I not examin'd them,

them, I ſhould have thought you had impos'd upon me. I confeſs, I wonder to find them no better minded.

Sophron. Why, ſome People are all Money, Pride, and Pleaſure: Theſe three things engroſs their Thoughts, and take up the whole Soul of them: View their Practice, and you'd almoſt think they had *renounced* Probity in their *Baptiſm*, and ſolemnly engaged to the *World*, the *Fleſh*, and the *Devil*.

Erot. To ſtop your Zeal a little; This *Liberty*, which is the ſubject of our Diſcourſe, is extremely common; yes, and in the Men pretty faſhionable, and uncenſur'd too. And therefore, I'm ſomewhat ſurpriz'd at your Repreſentation, to find it ſo hideous in the Practice, and ſo fatal at the end of the Proſpect.

Sophron. I underſtand you; you would gladly believe 'tis not ſo bad, becauſe 'tis ſo common. Under Favour, this is a wrong Inference. Is not Vice like the Plague, the farther it reaches, the more frightful? Is the riſing of the *Bills* a Circumſtance of Advantage? Or, does the ſweeping off a thouſand in a day, make the *Mortality* leſs dangerous? Are we not rather in ſuch caſes, to double our Caution, to ſtand off from the Diſeaſe, and apply to *Preſervatives*? Don't miſtake:

miſtake: God's Laws will not be overruled by a Majority: He has Juſtice to require, and Power to command the Puniſhment. 'Tis true, in Human Governments, Defections are ſafe by the Bulk of the Party: When the Revolters, like the *Syrians*, fill the Country, the Prince is diſarm'd, the Laws are ſeiz'd by the Enemy, and turn'd, like Canon, upon the Conſtitution. But when *Right* has an over-balance of Force, when the Sword of Juſtice is in the hand of the Almighty, there Numbers are no ſecurity. There the commonneſs of a Crime is more likely to make Vengeance ſtrike, and haſten Deſtruction. Now, ſince things are thus plain, I wonder what the Men of *Liberty* have to ſay for themſelves. 1 *King.* 20. 27.

Erot. As full of Victory as you ſeem to be, I muſt tell you, they have ſomething to fence with. For the purpoſe: In Youth the Paſſions are ſtrong and clamorous, the Blood is apt to boil over, and the Sences ſeem to call for Indulgence.

Sophron. Is there not then the more need of the Guard of Religion? Are not People mortal when they are Young? and may they not be ſnatch'd away, and loſt for ever, at that Age? And where there's

there's ſo much hazard, the Care ſhould be proportionable; that's all I can make on't. And to expoſe the Vanity of the Pretence yet farther; Let us conſider, That Virtue is never impracticable; that Youth has ſome peculiar Advantages: 'Tis not ſeiz'd by the Infection, nor under the power of ill Habits: The Conſcience is unſubdued, and the native Force of Modeſty entire. This is the Caſe with Young People, unleſs they are poyſon'd with ill Example, and bred to the Contempt of Religion. Then, I grant, the Event looks black, and they are moſt deplorably furniſh'd for Ruin.

Erot. Would you have them ſlip the Opportunities, and loſe the moſt ſerviceable part of Life?

Sophron. I would have them loſe the Opportunities, if you call them ſo, of being Miſerable. And if this part of Life is ſo ſerviceable, if their *Being* is ſo welcom and entertaining, they ſhould conſider who made it ſo. This Thought might put them in mind, how ungrateful it is to rebel upon the Bounty of Heaven, and conſecrate their Strength to the Devil. I muſt put them in mind farther, That thoſe who miſcarry in their Youth, are not often reclaim'd from this Vice. This Diſeaſe, like a Conſumption,

ſumption, is difficultly cured. Cuſtom wears off Deformity, and reconciles us even to Monſters. And when Pleaſure has gotten the Aſcendant, and Shame retires, there's little hopes of Recovery. And if Conſcience interpoſes, and proves troubleſom, they diſmiſs it, as *Fælix* did St. *Paul*; *Go thy way for this time*; *when I have a more convenient ſeaſon, I will call for thee.* And if this won't do, they get a Set of Principles for their purpoſe, and take ſhelter in Atheiſm. Had they been educated under the Old Heatheniſm, they might have prov'd managable enough, and never diſputed the common Belief. They had then good countenance for their Vice, and the Practice of their Gods to plead for them. But *Chriſtianity* is ſo rigid and inexorable, that no ſort of Immorality can endure it. A proud Libertine hates a Religion that ties up his Frenſie, makes him Contemptible, and lays him under Execution: And thus, as *Hobs* obſerves, when Reaſon is againſt a Man, a Man will be againſt Reaſon. In ſhort, they are blinded by their Prejudice, and argue with their *Will*, and wo'n't ſee a Truth ſo very diſobliging. Thus *Deiſm* is bred out of Corruption of Man-

Acts 24. 25.

ners,

ners, and like ſome *Inſects*, has its Being from Putrefaction.

Erot. There are many younger Brothers, whoſe Fortune is much ſhort of their Quality, how would you have them live? Marriage will ſink their Figure, clog their Circumſtances, and keep them from coming near the Port of the Family. At this rate, their Iſſue may dwindle to nothing, and be forced down to ſome Mechaniek Buſineſs or other. But *Natural* Children are educated cheap, and the Honour of the Family is not much concern'd in them.

Sophron. I'm amaz'd you ſhould talk in this manner! Are the Menaces of the *Bible*, and the Flaſhes of the Flames *Below*, ſo ſoon diſmiſs'd and forgotten?

Erot. I hope not; but you muſt give me leave to repreſent a Libertine.

Sophron. Very well. I anſwer then, That if a Man is ſo far in love with Pageantry, if his Pride has overgrown his Reaſon to ſuch a prodigious degree; if he is reſolv'd to defie God Almighty, to renounce his *Creed*, and venture to be damn'd; if this be his Condition, 'tis in vain to diſpute: There's no good to be done upon ſuch People, unleſs you can cure them of their Infidelity. How-

ever,

ever, I can't help remarking, how unnatural their Vice makes them, and how regardleſs of the Intereſt of their Poſterity: For, as I obſerv'd, Illegitimate Iſſue lie under great Diſadvantages by the Law.

Erot. That I grant. But don't you conſider, that Paſſions grow ſometimes out of Diſproportion; and that *Quality* is ſmitten with thoſe of Vulgar Condition: Which way muſt the matter be manag'd? You know, Marriage is a great *Leveller*, and either finds People equal, or makes them ſo. Would you have the Diſtinctions of *great* and *ſmall* confounded, and all Degrees ſhuffled into a Parity? To bring an obſcure Perſon to a Matrimonial Relation, is the way to dilute the *Blood*, and tarniſh the Colours of the *Heraldry*. Beſides, a good Fortune may be loſt upon ſuch a Confinement. Love proceeds from Fancy, but Marriage is a Point of Intereſt.

Sophron. This is ſtill arguing upon the Grounds of Pride and *Scepticiſm*, two of the moſt ill-natur'd, and moſt dangerous Principles in the World. A Man muſt forſwear Virtue and Conſcience, before he can bring himſelf to theſe Meaſures. And let me tell you, that thoſe who marry with Inclinations pre-

ingag'd

ingag'd elſewhere, are falſe in their Courtſhip, and generally prove ſo afterwards.

Erot. Some Peoples Humours ſeem made for each other; and therefore methinks 'tis pity any prior Relations, any rigours of Cuſtom or Law, ſhould baulk their Friendſhip, and keep them aſunder.

Xenoph. Cyropæd.

Sophron. Don't you remember, *Cyrus* was diſciplin'd at School for deciding the Caſe upon your Argument: He gave a Coat away from the right Owner, only becauſe it fitted another Boy better. But his Maſter made him ſenſible of the Injuſtice of ſuch an Award. This Pretence of yours, gives Appetite an unlimited Range, and diſſolves Property, and would be a moſt admirable *Charter* for the *Mob* to hold by. For inſtance, If a Man ſees a Horſe he likes, his Fancy has transferr'd the Title, and he may take him away without Money or Theft. And thus Apprentices, and Soldiers, and Subjects, may change their Maſters, and deſert when they pleaſe: For it ſeems, matching of Humours, and hitting of Inclinations, is the whole Matter! This is a moſt admirable Principle! It gives us whatever we have a mind to: Now

to

to found Dominion in *Fancy*, is much better than to found it in *Grace!*

Erot. Why ſo?

Sophron. Becauſe a Man may prove his Title much eaſier this way. And as for the buſineſs of Friendſhip you mention'd, 'tis not to be had at a *Weſtminſter* Wedding. The Engagement won't bear it. Where Virtue is not made the Meaſure of a Correſpondence, 'tis no better than that of Thieves and Pyrates. Believe me, *Erotion*, thoſe that rob Women of their Honour, and bring them under Characters of Scandal, can be none of their Friends. I tell you, Whoredom and *Friendſhip* are unſociable Qualities; the one is much too coarſe to incorporate with the other.

Erot. It may be ſo: But methinks this Dialect of Whoredom, and Whoremaſter, is ſtrangely rugged and unfaſhionable.

Sophron. For all that, the uſe of Speech is to mark the nature of Qualities, and preſerve the difference of Ideas. And therefore foul Practices muſt be ſhewed in their Colours, and treated with hard Names: To puniſh them thus in Language, is the way to point out the Deformity, to make them uncreditable, and diſcourage the Imitation.

Terms of Odium and Diſgrace, are deſign'd like Buoys, and Sea-marks, to ſecure our Voyage, and give us warning againſt running upon the Rocks. I confeſs, I can't ſtrain Courteſie at your rate; I ſhall never underſtand your Complaiſance for Lewdneſs. Methinks 'tis great prodigality of good Words, and ſerves to no purpoſe, unleſs it be to miſlead the Unwary, to cover the Diſtinctions of Virtue and Vice, and to recommend Debauchery. This ſmooth Phraſe of *Miſtreſs* and *Gallant*, was only invented to fence off Cenſure, and keep Infamy in countenance.

Erot. I remember you obſerv'd, that Libertiniſm being ſo frightfully threatned by the *New Teſtament*, took check at the Reſtraint: And looking out for an eaſier Belief, revolted to *Deiſm*. Now I muſt put you in mind, that many of the Perſons concern'd in your Remark are Men of Figure, and ſhining Diſtinction.

Sophron. If that be true, I'm extremely ſorry for't, and ſhould be glad to direct them to a ſerviceable Thought. And ſince they are ſo much govern'd by Eaſe and Pleaſure, I ſhall ſuggeſt nothing but what is ſhort, and quickly examin'd. They may pleaſe then to look

over

over Monſieur *Paſchal's Thoughts againſt Atheiſtical Indifference:* Monſieur *de la Bruyere Des Eſprits forts* *, ('tis tranſlated into *Engliſh*) A *Letter* to a *Deiſt*, written by the Learned Author of the *Snake in the Graſs*. The *Article Chriſtianity* in the Third Volume of *Morery's Dictionary*. Theſe are all perus'd in a few Hours. And when this is done, I perſuade my ſelf, they wo'n't think it loſs of time to conſult *Grotius of the Truth of the Chriſtian Religion*.

* *Les Moeurs de Ce. Siecle.*

Erot. 'Tis friendly Advice I muſt own, and I think the Good Will may excuſe the Digreſſion: But I thank God, I am none of theſe *Scepticks*. I am ſatisfy'd about *Reveal'd* Religion.

Sophron. I'll ſuppoſe the *Quality* of your Mind; for if they give themſelves leiſure to think, I know they muſt be ſo. How ſtands the Caſe then? Is Greatneſs a Diſcharge from Conſcience and *Sobriety?* Does it ſet us above the Directions of Virtue, and the Duties of Chriſtianity? By no means. To plead Wealth for Liberty, and *Title* for Diſobedience, would be a ridiculous, as well as a prophane Preſumption: God Almighty knows no Grandeur but his own. He graſps the *Univerſe* in his Hand, *ſits upon the Circle of the Earth*, *Iſa.* 40. 22.

and all the Inhabitants thereof are as Graſhoppers. Farther: The Favours of Providence are particular to Perſons of Condition: Their Knowledge exceeds that of the *Vulgar*, and their Example is more drawing and prevalent. Upon this account, their Liberty is rather leſs, and their Miſconduct more criminal and provoking: But if they will live counter to theſe Maxims, reſign to Pleaſure, and bring Vice into faſhion; there will certainly come a time, when *mighty Men will be mightily tormented.* *Erotion*, I heartily wiſh they may reflect, and live regularly, that they mayn't be degraded at their Death, and be the *Peaſants* of the other World. Whereas, on the other ſide, if they anſwer the Expectations of their *Poſt*, if they encourage Virtue, and help to reform a bad Age, their Diſtinctions will out-laſt the *Grave*, their Honour will prove Immortal, and I had almoſt ſaid, they'll wear their *Coronets* in Heaven.

Wiſd. 6. 6.

Erot. Well! you have told us enough of the Diſeaſe: But can you direct to nothing farther of a Remedy?

Sophron. Yes; The Means to preſerve our *Virtue*, is to avoid Idleneſs, ill Books, and ill Company; to be temperate in Eating, and other Refreſhments; to obſerve

ſerve the Diſcipline of *Lent*, and the other *Faſts* of the Church.

Erot. This Advice is general to both Sexes; have you nothing particular for Women?

Sophron. Yes: Their Security will be to ſtand off in Reſerve, and guard againſt the firſt Approaches. This retired Behaviour keeps Libertines at a diſtance, and diſcourages Solicitation. Whereas, thoſe that love uncautious Freedoms, and ſtrive to be Airy, and over-agreeable to the other *Sex*, converſe out of Character, loſe Ground, and invite the Enemy. By theſe ſteps, they are ſometimes drawn into a Snare, and betray'd beyond their firſt Intention. Thus, as Monſieur *Boileau* obſerves, Liberty is apt to improve; and one Piece of Miſconduct is commonly follow'd by another; For when *Virtue* begins to tumble, 'tis hard to ſtop the Motion, and make a ſtand upon the Deſcent.

Dans le crime il ſuffit qu' une fois on débute, Sat. 1

Un chûte toujours attire une autre chûte;
L' Honneur eſt comme une Iſle es carpée & ſansbords,
On n'y peut plus rentrer, deſqu' on en eſt dehors.

And to prevent their Affections going too far with others, let them not be too much in love with themſelves: To be ſmitten with their Perſon, lays them open to Flattery, and diſcovers a cruel Blind-ſide. Thus the *Sparks* are encouraged to Flouriſh, and lay out their Lines: And all Commendations are ſwallowed, tho' never ſo fulſom and foreign. And when they are thus overſet with Vanity, and as it were wildred in Self-conceit, 'tis no wonder if they miſtake their way. Flatterers are too much conſider'd; for Pride is ſometimes very prodigal.

Erot. What do you think of *Plays*, *Romances*, and *Balls?* are they to be indulg'd Young People in the uſual Liberty?

Sophron. To *Plays* I ſhall ſay nothing; you may read the *View of the Stage, &c.* if you pleaſe. As to *Romances*, I can't now diſcourſe to a juſt Length upon that Subject. I ſhall only obſerve, that they are dangerous Entertainment for Youth: And here, not to mention that they ſtuff Peoples Heads with Viſionary Proſpects, that they are a meer Land of Fairies, and lie perfectly out of the Road of Hiſtory and Life: Thus they furniſh no uſeful Knowledge, but ſerve

only

only to corrupt the Judgment, to baulk the Expectations, and make the Humour extravagant. Not to mention this, I ſay, they dwell ſo long upon the Argument of Love, repreſent it with ſo much Novelty and Intrigue, in ſuch variety of Dreſs, and with ſo much circumſtance of Deluſion, that the Impreſſion is hardly to be worn out. Thus the Memory is ill-furniſh'd, and the Fancy ſurpriz'd; and the Youth of both Sexes inſtructed to manage a private Adventure, to ſteal a Miſfortune, and to cheat their Parents and themſelves with wonderful dexterity.

Erot. You need ſay no more about *Romances*, for I am ſatisfy'd already. But then, as to my third Queſtion, I expect a more complying Anſwer. I hope there's no harm in adjuſting our Limbs, and being rub'd over a little with a Dancing-maſter. I know, you'll allow *Miſs* to ſalute the Company in Form, and move like a Gentlewoman.

Sophron. Yes, yes, if ſhe pleaſes. But don't let her ſpend an Apprenticeſhip at theſe Exerciſes; don't let her value herſelf upon the Accompliſhment of a *Player*; nor ſuffer her *Heels* to get too much into her *Head*.

Erot. May ſhe not go to a *Ball* now and then, to recommend her Perſon, and ſhew her Improvement?

Sophron. As to *Balls*, I ſhan't trouble you with the Opinion of Divines; it may be, you may think their Maxims over-ſevere. If you pleaſe, we'll refer our ſelves to a *ſecular* Man of Quality: A Perſon that lived in the Hurry of the World, and converſed with the Liberties of the *Court* and *Camp*, and was no Enemy at all to any innocent Entertainment: 'Tis the Count *de Buſſy* that I mean; I ſuppoſe you have heard of him.

Erot. Yes; A Man of Sence and Character: Pray, let's hear what Monſieur *le Comte* has to ſay upon the Caſe.

Sophron. In a Diſcourſe directed to his Children, he expreſſes himſelf in this manner: 'I have always look'd upon '*Balls* as a dangerous Diverſion; which 'Perſuaſion I am confirm'd in, not only 'by Reaſon, but my own Experience: 'And tho' the Remonſtrance of the *Fa-* '*thers*, and *Pulpits*, is conſiderably ſig- 'nificant, yet, as I take it, the Autho- 'rity of a Courtier is rather of more 'Weight in the preſent Caſe. I am 'ſenſible, ſome People run leſs hazard 'in theſe Places than others; yet, for

'all

‘ all that, the coldeſt and moſt indiffe-
‘ rent Tempers, are apt to kindle, and
‘ catch hold. Theſe Meetings conſiſt
‘ generally of none but Young People,
‘ who find it Buſineſs enough to ſtand
‘ out againſt Temptation when moſt re-
‘ tired. How much harder then muſt
‘ they be preſs'd, when they enter
‘ the Liſts of the Combat; where the
‘ Beauty of the Company, the Blaze of
‘ the *Branches*, the Charms of the Mu-
‘ ſick, and the Motion of the Dance,
‘ are enough to make an Impreſſion up-
‘ on a Hermit? Thoſe who are pro-
‘ tected by Old Age, and might go to
‘ a *Ball* without damage, would be ri-
‘ diculous if they ſhould appear there:
‘ And as for Young People, tho' Cu-
‘ ſtom would allow them this Liberty,
‘ yet there's too much of Accident and
‘ Danger to venture upon. And there-
‘ fore 'tis clearly my Opinion, that none
‘ who pretend to Chriſtianity ought to
‘ go to *Balls*: And, I conceive, thoſe
‘ who have the Direction of Conſci-
‘ ence, would do no more than their
‘ Duty, if they ſhould abſolutely forbid
‘ their Charge the uſe of theſe Diver-
‘ ſions.

Thus far the Noble *Comte de Buſſi*, who notwithſtanding he was bred to the Pleaſure *Suite des Caracteres de Theophraſte.* p. 252, &c.

Pleaſure and Allowances of the Court, yet, you ſee, the Force of Truth, and the Proof of the Experiment, has drawn this Confeſſion from him; and which he has thought fit to recommend, for the Conduct of his Family.

Erot. Have you nothing farther, by way of Preſervative?

Sophron. Nothing at Preſent; I am unwilling to fatigue you with any longer Diſcourſe.

Erot. Then give me leave to tell you, That you have forgotten one part of Lewdneſs worſe than any you have mention'd.

Sophron. You mean *Sodom* and *Gomorrah.*

Erot. Yes.

Sophron. I muſt ask your Pardon then, if you expect I ſhould enlarge upon this Subject. I ſhall only in a word or two obſerve to you, that this Wickedneſs is Felony, without benefit of Clergy, by our *Statutes.* And in Ancient Times, theſe Criminals were burnt by the Common Law. Indeed, ſuch Monſters ought to be the Deteſtation of Mankind, purſued by Juſtice, and exterminated the Earth. You may read the Guilt in the Puniſhment. Was ever Vengeance diſcharg'd in a more remarkable manner?

25 *H.* 8. 6.
5 *Eliz.* 17.
Fitz. 269.
6 *Fi. lib.* 2.

Theſe

Theſe Wretches had Hell power'd down upon them from the Skie, were damn'd before they were dead, and had part of their Fire and Brimſtone in this World. *Gen.* 19.24. But now, if you pleaſe, we'll adjourn.

Erot. I ſhall recollect what you have ſaid, and endeavour to make the uſe of it you intended.

Your Servant.

OF

OF DRUNKENNESS.

In a DIALOGUE

Between *Encratius* and *Oenophilus*.

Encrat. *Oenophilus*, good Morrow to you; you are outward-bound, I perceive; wo'n't you take a Friend along with you this Morning?

Oenoph. With all my Heart, if you'll walk into the Fields; for I want a little Air to refreſh me.

Encrat. That I believe; for you ſeem to have a ſtrange Miſt about your Eyes: I'm afraid, thoſe Vapours were all ex-hal'd from your Stomach.

Oenoph. You gueſs right: I own I was ſomewhat over-doz'd laſt Night.

Encrat. Laſt Night! That's a Jeſt: You have gone through a *Courſe* ſince I ſaw you: And let me tell you, this Phyſick does not agree with you; for you look much worſe than you did a Month ſince.

Oenoph.

Oenoph. It may be ſo: We have been in hot Service, as it has happen'd.

Encrat. You have been in a *Furnace*, I think, and are almoſt diſtill'd to a *Caput mortuum*: For to be free with you, you look wretchedly flat and inſipid. Your Eyes are red, and ſwell'd, as if you had been under ſome unuſual Diſcipline. What! do you drink out of Mortification? Is it enjoin'd you as a Penance? For ſuch, I remember, has formerly been the Advice of a certain *Director*.

Oenoph. I find by the Gravity of your Face, your Raillery has Earneſt at the bottom: And to ſatisfie you, I grant, Intemperance is a Fault; I wiſh I could get above it: But, you know, I am a Man of Buſineſs; and that wo'n't go on without taking a Glaſs, and being a a little ſociable.

Encrat. For all that, there's a great deal of Buſineſs done upon the *Exchange* without a Bottle. The *Dutch*, you know, are Traders: But 'tis not their cuſtom to drink till their Affairs are diſpatch'd, and the Day is over. *Oenophilus*, Coffee and Tea make many a good Bargain in *London*: And I could tell you of ſome Men of Figure there, who are as remarkable for their Sobriety as for their Wealth. To be clear: This Drinking

Sir *William Temple's Netherlands.*

in

in Defence of our *Calling*, is but a meer pretence. We are govern'd by our Palate, or over-born by the pleaſure of the Company; and then to fence off the Imputation, we make Buſineſs our Excuſe, and take ſhelter in Neceſſity. But theſe Allegations are but trifling. For ſuppoſe my *Goods*, both for Quality and Price, are fit for my Chap-man's purpoſe, will he not deal with me, becauſe I refuſe to take Glaſs for Glaſs with him? Will he baulk his Intereſt, and puniſh himſelf for ſo ſmall an Incompliance? Drinking, by confeſſion, is but ſubſervient to *Trade*, and miniſterial to the *Pocket*; and therefore, one would think it ſhould never over-rule the main Deſign. I don't perceive, but Trades-men ſell their Commodities in their *Shops* well enough without ſetting a *Bottle* upon the *Compter*.

Oenoph. That's true: However, you may ſometimes work a Cuſtomer much better at the Tavern. When a Man is *enter'd*, he is apt to be more pliable and good-natur'd; he is not ſo over-burden'd with Caution; he does not haggle ſo hard, nor clog the Bargain with ſo many Scruples and Demands. Now if you are ſo abſtemious, it may be, he wo'n't

wo'n't drink by himſelf, and then you loſe the benefit of his Humour.

Encrat. I ſuppoſe your Humour is always the ſame. You are proof againſt theſe Diſadvantages; your Head is *above Water* when you plunge deepeſt: Otherwiſe, it may be, you would not venture ſo far. Your Project, I confeſs, is extraordinary. You make a *Bait* of the Bottle, and give your Friend an *Opiate* to circumvent him; and when you find his Diſcretion begins to nod, you ſeize the Opportunity, and ſurprize him. Will this Practice ſtand the Teſt of your Conſcience? Is it not drinking with a felonious Intent? Does it not double the Crime, and add Injuſtice to Intemperance?

Oenoph. When you have ſaid all; a Man that does not conform to the common Uſage, makes but a woodden Figure on't.

Encrat. Is Cuſtom then the Rule of Life, and the Standard of Practice? And are we never to do any thing without a Majority on our ſide? If we are govern'd by *Numbers*, we ſhall live ſtrangely at random. If you go to the *Poll*, Sence and Conſcience will loſe it in moſt caſes. Certainly you don't conſider the con-

conſequences of Drinking, otherwiſe you wou'd not talk at this rate. —

Oenoph. Now, I ſuppoſe, we muſt have a Declamation upon this Head.

Encrat. No, I wo'n't be tedious; but pray, have a care you don't get too much of this Rhetorick into your Bones. If you continue to gorge your ſelf with this Freedom, you will find the *Tone* of your Stomach weaken'd, the *Acids* ſpoil'd, and your Digeſtion good for nothing: And when you are once diſabled in this Faculty, your Conſtitution is undermin'd, and the Buſineſs commonly ends in Dropſie or Conſumption. This Misfortune in the *firſt Concoction*, ruins all. Unleſs the Juices are well prepar'd in the Stomach, the Blood and Spirits muſt ſuffer of courſe, the Nerves and Muſcles relax, and the Functions of Life lie by, and languiſh. How many Young People do we ſee miſcarry upon this Conduct, and tire upon the Road before the Journey is half reach'd?

Oenoph. I grant you, to be always pouring in Oil, is the way to over-ſet the Flame, and extinguiſh the Lamp: If you lay a Country conſtantly under-water, you muſt of neceſſity ſpoil the Soil, and loſe the Product; but then this is the Folly of the Management.—

Encrat.

Encrat. Have a care of being an Inſtance: Your laſt Allegory puts me in mind, how much ſome People ſuffer for this Crime before *Execution.* Have you not ſeen Men that made a promiſing Appearance at firſt, that ſet forward with Genius and Improvement? Have you not ſeen them metamorphoſe themſelves at the Tavern, drown their Parts, and drink away their Shape to that degree, as one would almoſt have thought that *Circe* had been their Drawer?

Oenoph. I'm ſo far of your mind, that, I believe, more People break their Brains by Drinking than Study: For, tho' the latter may be troubleſom enough, yet a *Book* is not ſo hard as a *Bottle:* But, what are we to have next?

Encrat. Why, give me leave to remark farther, that Intemperance is a dangerous Companion. It throws People off their Guard, betrays them to a great many Indecencies, to ruinous Paſſions, to Diſadvantages in Fortune; makes them diſcover Secrets, drive fooliſh Bargains, engage in *Play,* and often ſtagger from the Tavern to the *Stews.* I don't ſay, this is every Man's caſe; but the frequency of the Miſchief is ſufficient to fright you from the Practice. By Intemperance, Weakneſs is diſcovered,

and Ill-Humour improv'd. The Heat of Wine makes the Malice creep out, warms the Snake, and gives Vigour to the Poiſon. What Misbehaviour, what Out-rage; how many Murthers may we lay to the charge of this Vice? Did not *Alexander* kill him that ſaved his Life, and burn the fineſt City in the World in a drunken Fit? But we need not fetch our Proof thus far; for there's ſcarcely any Time, or Place, but will afford us too much Evidence. Intemperance puts a Man out of his own power, makes his Folly ungovernable, and lays him at the mercy of almoſt every Accident. To be drunk with ſome People, is next to the firing a Train; they break out in Flame and Thunder, blow up the Houſe, and periſh in the Ruins.

Oenoph. All Peoples Spirits are not Gun-powder: However, I grant, there are Inconveniences enough. But what would you have us do? We have ſometimes Company at our own Houſes; they love to be merry with a large Draught; now how can we acquit our ſelves handſomly, unleſs we encourage their Fancy, which can't be done without going too far, as you reckon it?

Encrat. I confeſs, I ſhould not be fond of ſuch Gueſts; but if I had the miſ-

fortune

fortune to be troubled with them, and was ſo over-civil as to put them in poſſeſſion of the *Cellar*, I would certainly reſerve the Liberty of my own Perſon; I would never reſign my Reaſon, nor part with my Health to a Complement. If the Company wo'n't be ſatisfied on lower Terms, they are none of my Friends, and then don't deſerve to be humour'd.

Oenoph. Right! But you know, in the Country eſpecially, a Man does not think himſelf heartily welcom, unleſs he has his Skin-ful, and is ready to make a falſe ſtep at taking his leave.

Encrat. Yes: And ſometimes Gentlemen invite on purpoſe to put the Company in this Condition. Now if the Invitation was ſent in a Letter, and the Truth ſpoken out, it muſt run in the Tenour following:

'Sir, if you pleaſe to do me the Fa-
'vour to Dine with me, I ſhall do my
'beſt to drink you out of your Limbs
'and Sences, to make you ſay a hun-
'dred ſilly things, and play the Fool to
'purpoſe, if ever you did it in your
'Life. And before we part, you ſhall
'be well prepar'd to tumble off your
'Horſe, to diſoblige your Coach, and
'make your Family ſick at the ſight of

'ye. And all this for an Opportunity
'of ſhewing, with how much Friend-
'ſhip and Reſpect I am

Your humble Servant.

This is often the plain *Engliſh* of an Entertainment. And tho' the Kindneſs may look ſomewhat odly, 'tis the main Drift of the Matter; the Point is purſued, and the Conqueſt boaſted.

Oenoph. The Conqueſt! There you hit it: There's more Ambition than Ill-Nature in the Enterprize; like ſome of the *Roman* Wars, 'tis meer Glory that animates the Conteſt: And without doubt, to drink a great deal is a ſign of a ſtrong Brain.

Encrat. It may prove as far as Stowage and ill Cuſtom, if you pleaſe; but as to what you mention, I think 'tis rather an Argument of no Brains at all: When a freſh Wind wo'n't turn the Sails, 'tis a ſign there's ſomething amiſs in the Mill. Ingenuity, ſo far as it lies in the Conſtitution, conſiſts in the Heat of the Blood, in the Plenty and Fineneſs of the Spirits: Now when ſo great a Supply does not make a very ſenſible Alteration, you may rather infer, there was a Scarcity before. Is it not a ſign the Ground was dry, when a Shower is hardly ſeen? In ſhort; This drinking down the

Company,

Company, is no better than a Habit of Vice, or the Effect of Flegm and Lethargy: And therefore, upon your own Reckoning, there's nothing to brag of; I ſay, nothing, unleſs Men will *glory in their Shame*, which, I'm afraid, is the Practice of too many. *Phil.* 3.

Oenoph. I ſay ſtill, one muſt drink ſometimes to avoid Singularity: To ſit by when the reſt indulge, looks like cenſuring your Friends, and lying upon the catch for Obſervation.

Encrat. You mean, a Man is bound in Civility to countenance the Folly of the Company: He muſt ſink his Underſtanding in proportion with his Neighbours: For to pretend to Reaſon, when no body elſe has any, is great Rudeneſs!

Oenoph. As untoward as you may think it, 'tis ſo interpreted.

Encrat. Very well! And yet to have more Limbs than a Cripple, more Stature than a Dwarf, or more Quality than a Peaſant, is not reckon'd an Incivility, tho' the diſadvantag'd Perſons are in the Company. A Man is not bound to lop his Trunck, or throw up his Privilege out of complaiſance: Nay, to put the Caſe lower; if a Gentleman cuts his Finger, or breaks his Shins,

there's no obligation of Breeding to imitate the Misfortune: And why then ſhould we part with our Reaſon on no ſtronger Motive?

Oenoph. You talk of lopping our Trunk! The Caſe is not the ſame; we can't recover our Limbs when they are loſt, and therefore we muſt ſtick to them: But Reaſon will vaniſh, and appear again; and the Eclipſe of the Underſtanding is quickly over.

Encrat. You are cunning enough to anſwer to the eaſieſt part of the Objection: But to join Iſſue with you even here, I muſt tell you, That he who walks with his Eyes ſhut, tho' he does not travel far, may meet with a *Poſt*, and feel the Blow a great while after. *Oenophilus*, When a Man drinks hard, the Blood boils over, and the Paſſions riſe, and grow mutinous: In ſuch a dangerous Juncture, the Guards ſhould be doubled, and twice as much Sence ſummon'd in as would ſerve for an ordinary Occaſion. Now to part with one's Reaſon, when we have need of as much more, if we could get it, is like breaking the Compaſs, and throwing the Pilot over-board in a Storm. If the Enemy's Forces encreaſe, and our own grow leſs and leſs, 'tis eaſie to gueſs the Event.

Beſides,

Beſides, The Meanneſs of ſuch a Diſorder, one would think, were ſufficient Diſcouragement. Reaſon is the Life of a Man; to ſtop the Pulſe, or ſtifle the Breath, is leſs Damage than to extinguiſh ſo great a Faculty. Reaſon is the Top-Diſtinction of Humane Nature: What do you tell me of the odds we have in ſhape? 'Tis our Inſide which ſets us moſt above a Beaſt. *Mens cujuſque hoc eſt quiſque.* Who would forfeit his Honour for ſo paltry a Gratification? Who would chuſe to *go to Graſs* with *Nebuchadnezzar*, or live degraded from his *Species*, tho' but for an Hour? Your urging, the Company will take it ill, if you don't comply, and go the common Length, is down-right pleading Guilty to the Indictment: They are afraid, you ſay, ſuch a *Diſſenting Brother* ſhould examine their Conduct, and remark too far upon their Converſation. And is not this a plain confeſſion of Misbehaviour? Were they not conſcious of an untoward Management, what occaſion is there for ſuch preliminary Caution? Why, are they afraid of ſtanding the Teſt of Sobriety? of looking common Sence in the Face, and of converſing with a Man in his Wits? This, one would conclude, ſhould be a

ſtrong Argument againſt Intemperance; unleſs a Man can be fond of the loſs of his Underſtanding, and takes a pleaſure in playing the Fool.

Oenoph. I hope you will give us leave to recruit Nature, to chear our Spirits, and refreſh them for Buſineſs; and provided we don't turn Sots, you'll allow the reſt.

Encrat. The firſt part of your Motion I underſtand; and if you ſtate your Caſe fairly, and apply your Rule, I have nothing to object. But as to your laſt Clauſe, give me leave to obſerve, That a Man may drink too much for his Health without going to the utmoſt Exceſs. His *Body* may ſuffer, tho' his *Head* does not. Have a care of an unfortunate Cuſtom; it may be, it has a tolerable Complexion; it may be, the Failing is ſomewhat imperceptible in the ſingle Inſtance. Don't truſt to that; 'twill riſe in the Sum. To go always a little out of the way, makes a ſtrange Miſtake upon the Progreſs. A Grain will grow to a Burthen by conſtant Addition. To be always dipping an Eſtate, is the way to turn Beggar: And tho' the Degrees may be gentle, the Misfortune will come heavy at laſt. Thus, he that drinks but a little too much every

day,

day, will find it too hard for him in a few Years: A Drop that's perpetually pelting, will make a Stone give way, and grow hollow. Now, to ſuffer upon this ſcore, ſuppoſes a Fault, and makes Buſineſs for Repentance. *Bacchus* will be always an *Idol*. Have a care of coming near the Worſhip: Don't make your Body a Heathen Temple, nor your Health a Sacrifice. The beſt Method for Security, is to move within your Liberty; he that goes to the utmoſt Extent, is in danger of a Surprize; he walks upon the Edge of a Precipice; this is apt to make him giddy, and then you know the Conſequence. And here, over and above, let me put you in mind, that he who takes more than his Conſtitution requires, ſwallows that which does not belong to him, and ſteals the Drink tho' it comes out of his own Cellar.

Oenoph. Say you ſo! I was in hopes, what a Man had bought and paid for might have been his own.

Encrat. If you mean, it can't be taken from him without his conſent, you ſpeak truth, but foreign to the Point: But if you affirm, he may uſe it at pleaſure, you are miſtaken. For inſtance; Suppoſe you have a large quantity of *Sack*

by

by you, tho' you have paid for every drop on't, yet the Uſe of your Property is limited; you can't in juſtice drink it off at one time. For tho' the Wine is your own, and the Body your own, you are to abuſe neither. A Man may have the *Fee Simple* of a Houſe, and yet if he ſets it on Fire, he is a Felon by *Statute*. In fine, No Perſon has a Right to commit a Fault; ſuch an Authority would imply a Right to do *Wrong*; which, you know, is a ſtaring Contradiction.

Oenoph. This cramping of Property, methinks, does not reliſh well with a *Free People*: I don't like this Doctrine of being a Thief to my ſelf.

Encrat. That's ſtrange! Don't you know, a Man may ſteal his own Goods in ſeveral caſes? But to ſatisfie you farther; If you exceed the Bounds of Temperance, you intercept Refreſhment from thoſe that want it; you draw the Current into a wrong Channel, and plunder the Poor Man's Cup-board. Wine and ſtrong Drinks were not ſent us to be ſpilt to ill purpoſe, to intoxicate the Idle, and put the Wealthy out of their Wits. This is to defeat the Bleſſing, and riot in the Bounty of Providence. Theſe things were deſign'd for common Advantage, and general

Co:nfort,

Comfort, and therefore the drudging part of the World, eſpecially, ſhould have their ſhare.

Oenoph. If you had all your Fancies, I believe the Conduits would run Sack and Claret every day.

Encrat. It may be not. But tho' I am not for indulging the Lazy, yet 'tis my Opinion, that if the Poor were more cheriſh'd, and leſs *complaining in our Streets*, the Product of the Year would be better ſpent.

Oenoph. I believe ſo too. But you know, *Beggars* are drunken to a Proverb. And to leave them; People of the lower Rank are extravagant enough this way: Their Palate is as ſtrong, and their Reaſon as weak, as their richer Neighbours.

Encrat. That's true: But one would think, when the Wolf is cloſe by the Door, their Neceſſities might govern them. However, this won't do: For, as you obſerve, nothing is more common than to ſee Labourers work one Week, and debauch the next; drink off their *Subſiſtence*, and leave their Wages at the *Ale-houſe*. Thus the Family ſtarve at Home, and the Children cry for Bread.

*Et ſuccus pecori, & lac ſubducitur agnis**. * *Virg.*

This

This is great Barbarity and Injuſtice! Thus, Want and ill Uſage breeds Quarrels, ſets the Houſe in a Flame; and the laſt Iſſue oftentimes, is extremely deplorable. The Government has been very ſenſible of this Miſchief, and provided a Remedy accordingly *: But as long as the *Execution* ſleeps, the Laws ſignifie little. As long as we have ſo much of the *Licenſe*, and ſo little looking-after, what can we expect? In my poor Opinion, theſe Houſes of Entertainment are ſomewhat too numerous.

* 1 *Jac.* 9. 21 *Jac.* 7. 1 *Car.* 1. *c.* 4.

Oenoph. As well as I love them, I can't help ſaying, That if all the *Taverns* and *Ale-houſes* in *London*, ſtood together, I believe they would make a Town as big as *Sodom* or *Gomorrah*.

Encrat. I'm of your mind; and if you had put in the other Places of *ill Fame*, you had almoſt frighted me, for fear of the ſame Concluſion. To return; If the Magiſtracy ſhould happen to connive, and over-look theſe Diſorders, 'twould be a mighty Misfortune. This is to betray the Laws, to diſappoint the Government, and bring the Guilt upon themſelves. And when a Man has the Intemperance of a Pariſh or *Diviſion* to anſwer for, when this comes to be charg'd with all its Train

Train and Dependencies, when 'tis added to Perſonal Miſcarriage, I'm afraid the Load will lie heavy.

Oenoph. If you ſhould ſee a *Juſtice* overtaken, and lay himſelf by the *Heels*, you would make a Tragical Buſineſs on't.

Encrat. Indeed, I ſhould think it a great Aggravation of the Vice; and and that ſuch a Man would be cool in proſecuting upon the Statutes againſt Drunkenneſs.

Oenoph. Encratius, this Failing has gain'd ſome footing amongſt all Conditions; I'm told, 'tis poſſible to bring an Inſtance even from the Clergy.

Encrat. I'm ſorry to hear that; I hope theſe Stories are but Calumny and Diſaffection. I ſhould be loth to think a Church-man guilty of a Practice ſo unbecoming his Character, ſo diſſerviceable to his Commiſſion; a Practice ſo terribly threatned from the *Bible*, that forfeits the Privilege of our *Creed*, and lies under the Penalties of the other World. But, ſince this *Body* is ſo numerous, ſince the Paſſions of Mortality are about them, ſince there was one Traitor amongſt Twelve Apoſtles, 'tis poſſible the Charge may be true: What then is

Luke 21. 34. 1 *Cor.* 6. 10. *Gal.* 5. 21.

is to be done? Why, if the Articles can be prov'd, the unhappy Perſon ſhould be put under Diſcipline, and do Penance for the Scandal of his Behaviour.

Oenoph. I'm glad I was not bred a Clergy-man.

Encrat. Why ſo? Have the *Laity* a *Licenſe* for Intemperance? Don't deceive your ſelf, the *Bible* will reach you no leſs than the *Statute-Book.* You lie under the Cenſure of the Church, and the Terrors of Eternity: And wo'n't this make you tremble at your Diſorder?

Oenoph. If you put me upon thinking, I can't diſprove what you ſay: But when my Spirits are down, I would gladly fetch them up again; and this ſometimes carries me too far.

Encrat. It may be, you are not pleas'd with the Hiſtory of your Life, or the Poſture of your Circumſtances: And here, to relieve you, you endeavour to ſhut up the Scene, to take a *Quieting* Draft, and diſmiſs that part of your Memory. But this is but a palliating Cure: 'Tis but skinning over an Old Ulcer. To flatter the Wound in this manner, will make way for a Mortifica-

tion;

tion: To be intemperate for the eaſe of one's Mind, is to cure Melancholy with Madneſs. And yet this is ſome Peoples *Noſtrum*. When they are low in Caſh, or their Affairs hang backward, they apply to the Remedy of the Bottle; as if Poverty could be remov'd by Expence. Alas! this *Anodine* is quickly over; and then, the Anguiſh revives with double Force. If a Man does not like his Manners, or his Purſe, let him mend, and retrench, and mind his Buſineſs: And not ſink himſelf deeper in the Mire, multiply his Faults, and throw a new Sting into his Conſcience.

Oenoph. And yet ſome People, when they have *fail'd*, or ſpent an Eſtate, retire with a Stock for Brandy and *Spirits*; with this ſmall Reſerve, They make a ſhift to diſpatch themſelves, and prevent the ſurviving their Misfortune.

Encrat. They might e'en as good have bought ſo much Poyſon. To throw away one World after another, is a diſmal Relief againſt Poverty.

Oenoph. So 'tis, upon ſecond Thoughts. Well! I can'nt ſtand the force of your Arguments, and therefore am reſolv'd to

to reform. And if you can ſuggeſt any thing farther againſt a Relapſe, I ſhall be glad to hear it.

Encrat. Arm your ſelf then with Recollection, and be always upon your Guard: Make a ſtrong Reſolution in your Defence; that goes a great way in moſt Caſes. Have a care of a weak Complaiſance, and of being prepoſterouſly Good-natur'd, as they call it. You'll pardon the Expreſſion; Ben't over-born by Importunity; never ſurrender to a Jeſt, nor make the Company maſter of your Conſcience. Venture to be ſo moroſe as to maintain the Reaſon of a Man, and the Innocence of a Chriſtian. 'Tis no diſgrace to be Healthy in a common Infection. Singularity in Virtue and Diſcretion, is a Commendation, I take it. Beſides; After you have ſtood firm a Shock or two, they'll deſpair of Succeſs, and give you no more trouble.

And for a farther Preſervative, conſider the Advantage of Temperance: How clean and unembarraſs'd it keeps the Sences, and makes them ſeize the Object with more Keenneſs and Satisfaction. It appears with Life in the Face, and Decorum in the Perſon: It gives you the

the command of your Head, ſecures your Health, and preſerves you in a condition for your Buſineſs. Theſe Conſiderations, I hope, with the Grace of God, which you are to addreſs for in the firſt place, may prove ſerviceable to you: And now I muſt take my leave.

Oenoph. I thank you for your friendly Advice.

Your Servant.

N OF

OF USURY.

In a DIALOGUE

Between *Miſochreſtes* and *Alphius*.

Miſoch. FOenerator *Alphius*, I'm glad to ſee you; you are very early mounted; whither away this Morning?

Alph. 'To make my Story ſhort, I'm proffer'd a Land-Security for a Sum of Money; and the Eſtate not lying many Miles out of *Town*, I'm going to ſee what ſort of *Terra Firma* we are likely to have; to enquire a little farther into the Value, as well as the Title: For if we engage, the *Mortgage* will go pretty deep.

Miſoch. I fancy'd, when I ſaw you upon your *Pad*, you were going to ride down ſome Farm or other: The *Mortgager* won't ſtand long if you get the Chaſe of him, I can tell him that.

Alph.

Alph. It may be, as long as you'r *Tenant*; for I don't perceive you Let ſuch great Pennyworths: And if he does not pay his Rent, you can reconcile your ſelf to a *Seiſure* without much difficulty.

Miſoch. I can reconcile my ſelf to my own; but I abominate that griping Practice of *Uſury*.

Alph. Since you are ſuch a Plain-Dealer, I muſt tell you, your Opinion is none of my Standard: Beſides, I'm no Extortioner; my Intereſt goes generally under the *Statute*: And, I hope, there's no harm in taking the Benefit of the Law.

Miſoch. That's well! What if you might roaſt or boil a Man by *Act of Parliament*, would you turn *Cannibal* under ſuch a Toleration? Don't you know, the Law ſometimes permits a leſſer Evil to prevent a greater?

Alph. No *Legiſlature* that pretends to be *Chriſtian*, would ever be underſtood to permit any thing that's *malum per ſe*: No, not upon never ſo valuable a Conſideration: This would be downright *doing Evil that Good might come on't*: *Rom.* 3. 8. A flat Contradiction to St. *Paul*'s Doctrine, and liable to the higheſt Penal-

ties. Now Uſury, according to your Notion, is *Malum per ſe.*

Miſoch. That 'tis with a witneſs! The Conſcience of an Infidel ſtarts at it; the very *Turks* wo'n't endure it.

Alph. Then they may let it alone: The Conſcience of an *Infidel* will ſtart at a Glaſs of Wine; but yours wo'n't: And ſince you are no through-paced *Muſſulman*, pray don't propoſe the *Alcoran* for a Rule. In ſhort, If Declamation is your Buſineſs, I ſha'n't ſtop my Journey: But if you are inclin'd to debate the Matter calmly, I'll venture to alight.

Miſoch. Do ſo: And when I have you upon the Level, we'll take a turn or two, and argue the Caſe.

Alph. Agreed: This Walk is pleaſant, therefore let's loſe no time: And ſince you made your ſelf the *Plaintiff*, let me hear how the Action is laid.

Miſoch. You ſhall have my Objections: I think my Topicks are good; for I deſign to argue from the Reaſon of the Thing, from the Authority of the Scripture, from the Fathers, from General and Provincial Councils; and to engage you at your own Weapon, I hope to produce ſomething from the *Statute-Book.*

Alph.

Alph. You threaten a formidable Attack; however, I muſt ſtand the Shock, for now 'tis too late to avoid it.

Miſoch. To begin then with the Reaſon of the Thing: And here, in the firſt place, I prove the unlawfulneſs of lending upon Uſury, becauſe of the barren and unpropagating Nature of *Money*: Gold and Silver grows no where but in the Mines: It never multiplies in the Borrower's Pocket. If he ſhould keep it ſeven Years, 'twould rather grow lighter than otherwiſe. If I lend a Buſhel of Corn, one Grain will produce a great many: But ſince Money continues ſtinted to the firſt Weight and Quantity, why ſhould I be ſo unreaſonable as to demand an Increaſe?

Alph. I'm afraid you don't ſet your beſt Foot forward: This Argument will do you no ſervice: For ſuppoſe I have a Thouſand Pounds by me, 'tis at my choice to turn it to what honeſt Uſe I think fit; Granting then I purchaſe a *Farm* with this Sum, there's no body queſtions but that I may Lett this Farm to a Tenant, and receive the Rent.

Miſoch. That's true.

Alph. Very Well: Now if I may receive Fifty Pounds, or more, *per Annum*, for this Money turn'd into Land, why may I not keep it in the Species of Coin, and diſpoſe of it to Intereſt for the ſame Advantage? 'Tis the Money that bought the Land; and why may I not take a moderate Profit under the firſt Form, as well as under the latter? *Intereſt*, properly ſpeaking, is but Rent for Money: And Rent, as we uſe the word, is no better than Uſury for Land. Now, that it ſhould be lawful to make an Advantage in one caſe and not in the other, is to me unintelligible: For what ſhould hinder me from making my Property ſerviceable, when it lies in Crowns and Guineas, as well as when I convert them into Arable and Paſture? Is it becauſe there is an Advantage to be made by him that hires the Land, but not by him that borrows the Money? This is a Miſtake: For Money taken up at Intereſt, and employ'd in Trade and Merchandize, often turns to a much better Account than the Buſineſs of Husbandry. And therefore Silver and God is by no means ſo barren a Commodity as you ſuppoſe. Money is a ſtrange fruitful Thing, provided

vided the Soil, and the Seaſon-Hits; carry it but to *Turkey* or the *Eaſt-Indies*, and it commonly exceeds the Product of Grain: *Cent. per Cent.* is no Miracle in ſuch caſes. Now if my Stock helps to enrich my Neighbour, why ſhould not I come in for a ſhare of the Gain?

Miſoch. Becauſe you don't bear a part in the Fatigue and Hazard of the Voyage.

Alph. Under favour, I do run a part of the Hazard; for if the Debtor fails, I loſe my *Principal*. 'Tis true, I don't run ſo great a risk, but then, neither is my Profit ſo conſiderable: And this Difference brings up the Matter to an equitable Balance.

Miſoch. I ſay ſtill, the *Uſurer* lives upon the Labour of the Induſtrious; he eats his *Bread in the Sweat* of another Man's *Brows*; and, you know, *Adam* was to do it in his own.

Alph. That was *Adam*'s Fate more than his Duty: He had loſt *Paradiſe*, the Ground was unbleſs'd, and the World unfurniſh'd, and at firſt he had no body to work for him. But if eating without Labour is a Crime, is not the Landlord every jot as guilty as the Uſurer? Pray, let's have no more of

this, unleſs you have a mind to level all Conditions, and ſend the Prince to the Plow.

Miſoch. I have no deſign that way: But I muſt tell you farther, that the Uſurer, like the Envious, is perpetually buſie; I grant, he has the diſcretion not to prey upon himſelf; but his Trade is always going on, and takes no notice of any Sabbath.

Alph. Then, I find, the former charge of Idleneſs is vaniſh'd; for the Man works in the Money: But he does it without diſtinction of Times: And where's the harm on't? Does not the Tenant pay Rent for *Sundays* and *Holy-days*, as much as for the reſt of the Year?

Miſoch. Let that be as it will: I think Uſury an unreaſonable Exaction: For when a Man borrows a Sum of Money, he is bound to ſtand the Hazard, and make it good: Now, where's the Equity to preſs him with a double Burthen? To oblige him to warrant the *Principal*, and pay Intereſt over and above; to pay Intereſt, I ſay, to the Lender, who has his Security, and lies under ſhelter?

Alph. Not abſolutely under ſhelter neither; for the Debtor may prove Inſolvent: And therefore, to turn your Queſtion, Why ſhould the Lender be put to the Hardſhip of risking the whole Sum, and loſing the benefit of employing it into the bargain?

Miſoch. That Turn wo'n't do. For the purpoſe; If I hire a Houſe, or a Farm, I don't lie under the ſame Accidents. 'Tis true, I muſt pay my Rent as long as I occupy the *Premiſſes.* But in caſe of a Fire, or a Sea-breach, I am not bound to make good the Eſtate, and indemnifie the Landlord.

Alph. The Inſtance is not parallel: I am not liable to the ſame danger in letting an Eſtate, as in lending my Money. A Tenant can't carry my Farm upon his Back, and run away with it. If he offers either to ſell it, or commit waſte, I have my Remedy againſt him. But he that borrows a Sum, has the abſolute Diſpoſal of it. He may Trade, Purchaſe or Drink, and turn it to what Uſe or Extravagance he pleaſes. And ſince my Property is thus entirely in his power, is it not reaſonable he ſhould ſecure the Fund?

Miſoch.

Miſoch. I can't deny that.

Alph. And is it not reaſonable too, he ſhould allow me a conſideration for making my Property unſerviceable, and keeping it out of my own Hands?

Miſoch. To wave the unlawfulneſs of this Practice a little, till I come to another Topick; At preſent I ſhall only inſiſt upon the Inconveniency, and how prejudicial it is to the *Publick Good.* Tho', upon ſecond Thoughts, if I prove this Article, the Uſurer will be found guilty. For no body can lie croſs to the common Happineſs without a Fault.

Alph. Let's hear the Charge.

Miſoch. I affirm then, that were it not for this graſping at Intereſt, Money would not lie dead ſo long in the Miſer's Coffers; 'twould circulate farther in Trade, and flow more freely in the Veins of the Commonwealth.

Alph. Quite contrary. For thoſe who wo'n't venture their Caſh upon an Advantage, would never lend *gratis.* At this rate, Money would ſleep and ruſt in the Bag, much more than at preſent. For; who will run Hazards without Profit, and help other People to get Eſtates for nothing? Who will ſet his Fortune a ſailing, and lend it over the

Line,

Line, without a farthing conſideration? If the Owner's Money will earn nothing in a Voyage, he'll make it keep the Houſe, and not ramble about the World to no purpoſe. Conſider on the other ſide, how *Trade* ſubſiſts upon Credit, and ſets up with *Crutches*: So that take away the Allowance of *Intereſt*, and you ſtop the Courſe of Traffick, ſhut up part of the *Exchange*, and lay an Imbargo on the *Merchant-men* in the *River*.

Miſoch. It may be not: For tho' a Cabinet or Scritoire may be robb'd, a *Mortgage* is in no danger of Thieves: Why then ſhould not Men be willing to lend upon the ſingle Score of ſuch a Security? And if they are, Trading will flouriſh as well as ever.

Alph. Your Expedient will fall ſhort: For, as Honeſty goes, an Iron Cheſt is a better Security than a *Mortgage*: And were it not for the Profit of *Intereſt*, your Monied-Men would be at the charge of ſuch a Defence: Beſides, every Trader has not Land to engage. And laſtly, Granting the Mannour or Farm tied, if there was nothing allow'd for the *Loan*, the *Mortgagee* would be apt to *enter*, when the Term was expir'd, and the Money unpaid: And then the

Mortgager

Mortgager would ſink deeper; and Diſputes would ariſe about taking the Iſſues and Profits. This made a rich Churl in the Country, curſe the Buſineſs of
Serm. Fidel. Uſury: *Were it not*, ſays he to my Lord *Bacon*, *for this villanous Cuſtom of taking Intereſt, the Forfeiture of Bonds and Mortgages would come eaſier into our hands.* Farther; Were it not for this convenience, which way could Men procure Money at a pinch? How wretchedly muſt they be hurry'd in the Sale of their Goods and Eſtate? In ſuch caſes, want of Leiſure is often fatal to our Circumſtances. The Expedient there-
Ibid. fore of borrowing upon Intereſt, was reckon'd a great Relief by my Lord *Bacon*, and yet Money went at Ten *per Cent.* in his time. This great Man tells
Ibid. us, That to talk poſitively againſt Uſury, is ridiculous; and that the total ſuppreſſion of it is fit only for an *Utopian* Government. 'Tis true; he would have *Intereſt* reduced to Five *per Cent.* in the Country, and Eight in Trading-Towns, becauſe the Merchant is beſt able to give the faireſt Conſideration. Under this Scheme he declares, there would be nothing but Convenience in Uſury. And now, you know, Cuſtom and

and Law has brought the Matter farther than his Regulation.

Miſoch. My Lord *Bacon* was a great Man; but before we part, I believe I ſhall produce a better Authority againſt him. At preſent, methinks 'tis ſomewhat grinding and unnatural to receive more than I lent: There's no Conſumption of the Goods; my Money is undamnified, and return'd the ſame in Quantity and Value: And when the *Aſſeds* are thus ſafe, is it not an avaricious Humour to deſire an Overplus?

Alph. Have you not all your Land again too, when your Tenant leaves your Farm? And yet that wo'n't ſatisfie without the Payment of Rent. I ſay, you have all your Land again, and in the ſame good Condition too, provided your *Leaſe* is well drawn, and you look after the *Covenants*.

Miſoch. But the *Tenant* has the Profits in the mean time.

Alph. And has not the Borrower the Profits of your Money? But this I have anſwer'd already. As to the Avarice and Unnaturalneſs of taking a Conſideration, I think there's nothing in that; for if the Borrower is to blame in not offering it, the Lender may fairly receive it.

Miſoch.

Miſoch. Prove your firſt Propoſition.

Alph. Thus then: Is not Gratitude part of the Law of Nature? Are we not bound to acknowledge a Benefit, and return an Obligation? And is not the lending Money a conſiderable Kindneſs?

Miſoch. Granting that, how then?

Alph. Then, I would gladly know, how a Man can make his Acknowledgment without ſomething of an Overplus? For if I return no more than I borrow'd, I only juſt ſtand clear of Fraud and Stealing: But the firſt Notion of Gratitude reaches farther, and implies ſomething more than the bare Acquittal from ſo coarſe an Imputation: And now pray remember, that Gratitude is a Branch of Juſtice.

Miſoch. I'll argue upon this Head no longer, but advance to the Authority of *Scripture*; and there, I believe, you will be ſufficiently preſs'd. And here I ſhall produce my firſt Proof out of the *Old Teſtament*.

Alph. Take your Method.

Miſoch. The *Text* then is very full and expreſs; and to put the meaning of the Law out of queſtion, the Prohibition is repeated in ſeveral places. In

Exodus

Exodus 'tis ſaid, *If thou lend thy Money to any of my People that is poor by thee, thou ſhalt not be to him as an Uſurer, neither ſhalt thou lay upon him Uſury.* In *Leviticus* the *Jews* are forbidden Uſury; *Take no Uſury of him, or Increaſe, but fear the Lord thy God that thy Brother may live with thee: Thou ſhalt not give him thy Money upon Uſury, nor lend him thy Victuals for Encreaſe.* *Deuteronomy* is no leſs determining than the places already mentioned; the words are, *Thou ſhalt not lend upon Uſury to thy Brother; Uſury of Money, Uſury of Victuals, Uſury of any thing that is lent upon Uſury.* I might cite ſeveral other Teſtimonies from *Nehemiah* and the *Pſalms*, from *Jeremiah* and *Ezekiel*, to ſhew, the Prophets expounded this Law up to the rigour of the *Moſaick Text.* But —

Exod. 22. 25. Lev. 25. 36, 37. Deut. 23. 19. Nehem. 5. 7. Pſal. 15. Jerem. 15. 10. Ezek. 18. 8.

Alph. But you leave them to be conſulted at my leiſure. Now to what you alledge, I anſwer:

Firſt, That the Texts you mention are only part of the *Judicial Law.*

Miſoch. Granting your Suppoſition, what do you infer?

Alph. That the Obligation reaches no farther then the *Jewiſh* Common-wealth. The reſt of the World are no more tied by

Deut. 15.1. *Lev.* 25.13. by it, than they are oblig'd to give their Debtors a general Releaſe every ſeventh Year, or to return a purchas'd Eſtate at the end of fifty. Municipal Laws have regard to the circumſtances of Place and Time; to the Diſpoſitions of the People they are to govern; and therefore we can't expect they ſhould be every where the ſame.

Miſoch. That's right; but was there any thing particular in the *Jewiſh* Conſtitution, that might occaſion the forbidding of Uſury?

Deut. 7. *Ezra* 9. *Alph.* Yes; You know the *Jews* were caution'd againſt correſponding with other Nations, for fear of Infection from their Manners and Idolatry: Now living as it were within themſelves, there could be little Advantage from foreign Trade. Beſides, at this time of day, the Art of Navigation was imperfect, the Globe in a great meaſure undiſcover'd, ſo that the buſineſs of Merchandizing muſt be comparatively inſignificant: For theſe Reaſons, the *Jews* could not ſo well afford to give Intereſt: I ſay, not ſo well as thoſe who have the benefit of vaſt Diſcoveries, who are unreſtrain'd in their Commerce, live under great Improvements of Shipping and Trade to all Parts

of

of the World. I obſerve farther; That this Prohibition of Uſury is limited only to the Poor. The Indigence of the Borrower is expreſly mentioned in *Exodus* and *Leviticus*: 'Tis confeſs'd, this Circumſtance is omitted in *Deuteronomy*; but then, *Deuteronomy* being no more than a Repetition, 'tis no wonder to find ſome Particulars unrecited, and the Matter more briefly couched: Such Abridgments, in all equitable conſtruction, are to be interpreted by the Law at large. I may add, that a Paſſage in this very place, determins the Sence upon the Poor: For 'tis ſaid, *Thou ſhalt not lend thy Brother Victuals upon Uſury.* Now 'tis very improbable, a Rich Man ſhould want Meat and Drink, and lie under a neceſſity of taking up Proviſion at Intereſt: This, I ſay, is very improbable, eſpecially in a Country where their Wealth conſiſted in Land, Cattel, and Husbandry. Thus, in *Nehemiah*, where Uſury is complain'd of, the People were newly emerg'd out of Captivity, low in their Fortunes, and Diſtreſs'd: So that 'twas their Poverty which made ſuch Uſage unreaſonable. To proceed; The Prophet *Iſaiah* deſcribing the Deſtruction of *Jewry*, gives an Image of the Calamity: He lets them

Exod. 22. *Lev.* 25.

Deut. 23. 19.

Nehem. 5.

know, that the diſtinction of Conditi-
ons would be loſt; and that the Beſt
would be ſunk to the diſadvantage of
Iſa. 24. 2. the Inferior. *And it ſhall be, as with*
the People, ſo with the Prieſt; as with
the Servant, ſo with his Maſter; as with
the Lender, ſo with the Borrower; as with
the Taker of Uſury, ſo with the Giver of
Uſury to him: That is to ſay, The
Lender and the Uſurer ſhould be reduc'd
to the Borrower's Indigence: From
whence we may conclude, that none
but the Poor uſed to borrow upon Uſu-
ry in thoſe days. The Prophet *Jere-*
miah's Complaint will admit of this Con-
Jer. 15. 10. ſtruction: *Woe is me, my Mother, that*
thou haſt born me a Man of Strife, and a
Man of Contention to the whole Earth:
I have neither lent on Uſury, nor have
Men lent to me on Uſury, yet every one of
them does curſe me. Does it not appear
from hence, That Uſury of this Chara-
cter was a Branch of Oppreſſion, and a
Hardſhip upon the Poor? Thus *Solo-*
Prov. 11. 26. *mon* tells us, *That he that withholds Corn,*
the People ſhall curſe him: That is, he
that lays up his Corn to raiſe the Price,
makes the Poor ſuffer, and therefore de-
ſerves to be puniſhed in his Reputation.
This Curſe, you ſee, was occaſion'd
by harraſſing the Neceſſitous, and preſ-

sing on the Poverty of our Neighbour.

Misoch. Notwithstanding your Expounding, *Salmasius* is clearly of Opinion, That Usury was absolutely forbidden the *Jews* towards each other; and that it was unlawful to take Interest even of the Rich. He grounds the Reason of the Law upon Consanguinity, and their being descended from the same common Ancestor: And observes, that the *Greeks* and *Romans* used to lend with the same frankness, where there was any particular Engagement of Friendship or Relation. The Learned *Selden* likewise informs us from the *Rabbins*, that all Contracts for Interest were disallow'd; and the Money, if paid, recoverable by Law.

Salmas. de Usur. c. 20.

Selden. de Jure Nat. & Gent. juxta Discipl. Ebræor. Lib. VI. *cap.* 9.

Alph. If *Salmasius*'s Reasons are an over-balance, let them determin you; if they are not, I suppose you will follow mine. Besides, this Author is none of your Friend, as to the main of the Question: And as for *Selden*, you know the *Rabbins* Authority is not always the most weighty: 'Tis frequently their custom to make Additions to the Text, to streighten Liberty, and extend the *Law*. But let this be as it will, I am still positive that the Prohi-

bition of Uſury is only part of the *Judicial* Conſtitution.

Miſoch. How do you prove it no part of the *Moral Law?*

Alph. Becauſe 'tis neither within the *Ten Commandments*, nor join'd to them.

Miſoch. Tho' we have it not in the *Letter*, ſome think it implied in the Eighth Commandment.

Alph. How can that be? Uſury is no ſtealing: Theft is a private ſeizure of Property, without the knowledge or conſent of the Owner. But the conſideration of *Intereſt*, is open, proffer'd, and voluntary. And as Uſury has nothing of Theft in't, ſo neither can it be call'd Robbery; for that ſuppoſes Terror and Force. But here the Matter is generally ſolicited by the Borrower, and the Contract begins on his ſide. To go on: That this *Jewiſh* Law which diſallows Uſury, does not reſt upon any moral, unalterable Reaſon, I prove in the ſecond place, becauſe this Practice is fairly conſiſtent with the Rule *of doing as we would be done by.* If the Lender was in the Borrower's Circumſtances, he would gladly have his Occaſions ſupplied at ſuch a moderate Charge: His Buſineſs requires it; his Profit will allow it: And, where's then the unreaſonableneſs

ſonableneſs of a Return for ſo ſeaſonable an Aſſiſtance?

Miſoch. For all that, if the Lender was poor, he would rather borrow *gratis* than pay Intereſt. Unleſs therefore he lends with the ſame Frankneſs, how can he be ſaid to *do as he would be done by?*

Alph. If I was a Beggar, 'tis likely I ſhould rather wiſh a Man would give me a Crown than a Penny, in Charity: But theſe Wiſhes of mine, don't make it my Duty to give a Crown to every one that *Aſks* of me in the Streets. Under Favour, the Rule of *doing as we would be done by*, is no primary Law, no abſolute Meaſure of our Practice: And therefore it muſt be carefully ſtated before 'tis applied. What if our Deſires have Ignorance, Covetouſneſs, or Frenſie in them, muſt *we do as we would be done by* in this caſe? At this rate, our Inclinations are made paramount to Right and Reaſon, and our Fancy muſt carry all before it. If a Man was mad, 'tis probable he would deſire a Sword to do Miſchief: But from hence it does not follow, that I am bound to lend this Weapon to my Neighbour under ſuch a Diſorder. To make this Rule of *doing as we would be done by*, ſafe and ſervice-

able, our Desires must be reasonable; we must not stretch our Fancy to Extravagance, nor wish for any thing that's immoderate or unjust. Now to this State of the *Precept*, the taking of *Interest* is easily reconcil'd. As to the Poor, I confess, 'tis more generous, and sometimes a Duty too, to receive nothing for the *Use*. I say, sometimes a Duty too, where the Circumstances of the Lender will bear it: For without doubt, a Wealthy Christian is oblig'd, as much as a *Jew*, to be kind to an indigent Brother.

Misoch. You grant, the Poor have sometimes a right to borrow for nothing; and yet you can't deny, but that a Man of an Estate may take Money or Service for a Piece of Ground of a poor *Tenant*. Does not this Concession overthrow your Parallel between Money and Land?

Alph. Not at all; provided you apprehend me rightly, and under due Limitations. For as a Wealthy Person may take a moderate Rent for his Land of a Poor Man, provided the Poor Man gets his Living by the Land; so I conceive he may take a moderate *Interest* of the Poor Man, supposing this latter can turn the Penny, and make an advantage

of

of the Borrowing: For in this caſe, the Loan of the Money at Intereſt is a Kindneſs; and, I hope, to do the Poor a Kindneſs, has no manner of harm in't.

Miſoch. Have you any thing farther to urge for the Point in hand?

Alph. Yes: I prove, Uſury ſtands unforbidden by the *Moral Law*, becauſe the *Jews* were permitted this Liberty upon all but their own Country-men. *Unto a Stranger*, ſays the Text, *thou mayſt lend upon Uſury.* Had this Practice been morally Evil, we may be aſſur'd God would never have indulg'd the Allowance in any caſe. He would never have granted a Privilege to controul the Laws of Nature, to break in upon Right and Juſtice, and tranſgreſs the *everlaſting Commandment.* As the Son of *Sirach* obſerves, *he gives no Man a Licenſe to Sin.* The *Jews* had no liberty to murther, to debauch, or cheat a Heathen; and if Uſury had been *Malum per ſe*, like the reſt, they would have been barr'd that too. Nay, they were ſtrictly forbidden to *vex or oppreſs a Stranger*; and yet they were allow'd to take *Intereſt* of him. From whence it clearly follows, that Uſury has no natural

Deut. 23. 20.

Eccluſ. 15. 20.

Exod. 22. 21, *&c.*

tural Blemiſh, nor is any neceſſary Inſtance of Oppreſſion.

Miſoch. And yet in the fifteenth *Pſalm*, where the Queſtion is put, *Lord, who ſhall dwell in thy Tabernacle? and who ſhall reſt upon thy holy Hill?* That is, how muſt a Man be qualified for the Favour and Protection of Heaven? The Anſwer is, *He that leads an uncorrupt Life, does the thing which is right, and ſpeaks the Truth from his Heart:* — *He that ſwears to his Neighbour, and diſappoints him not, tho' it were to his own hinderance; He that has not given his Money upon Uſury, nor taken Reward againſt the Innocent, &c.* In ſhort, all the other Qualifications in this *Pſalm*, ſtand upon a Moral Foot, and are unqueſtionable Duties both to *Jew* and *Gentile*: From hence I inferr'd, that the abſtaining from *Uſury* was a Precept of the ſame extenſive and immutable Nature. The Eighteenth of *Ezekiel* might have been cited much to the ſame Advantage; but your laſt Argument has wreſted theſe two Places out of my hands, and therefore I muſt retreat to the *New Teſtament.*

Alph. I conceive, you have given up nothing which was Tenable: For had Uſury been morally Evil, this Truth would

would either have been discover'd by its own Light, or the Proof of it at least would have lain very forward in the Understanding: And had this been the case, God would never have permitted the *Jews* this Practice, only with an Exception to those of their own Nation.

Misoch. In the sixth Chapter of St. *Luke*, which is part of our Saviour's Sermon upon the Mount, the Command runs thus, *Give to every one that asketh of thee; and of him that taketh away thy Goods, ask them not again.* And here the Learned *Hammond* translates ἀιτεῖν, and ἀπαιτεῖν, in the latter part of the Verse, to borrowing, and exacting of Interest. *Ver.* 30. *Annot.*

Alph. That's true: But then in the first place, he is not positive in his Opinion: And, 2*dly*, Granting that *taking away thy Goods* is to be rendred *borrowing*; and *ask them not again*, imports, that we should not demand any *Use* for the Loan: Supposing this, I say, Dr. *Hammond* infers no farther against Usury, than that the Rich ought not to practice it towards the Poor. But where the lending upon Interest does not pinch a Man's Necessity, where 'tis a Service to *Pract. Catechism.* *Ibid.*

Trade,

Trade, and a Gain to the Borrower, he has nothing to ſay againſt it.

Miſoch. Yes: He adds by way of farther caution, that this Liberty is not to be taken where it may *bring* a juſt *Cenſure of Worldly-mindedneſs*: But let that paſs. Our Saviour, you may remember, *over-threw the Tables of the Money-changers*: Theſe *Bankers* did not only change foreign Coin, and give *Bills*, but took *Intereſt* in their Buſineſs, as appears from this other Text of St. *Matthew*; *Thou oughteſt therefore to have put my Money to the Exchangers, and then at my coming I ſhould have receiv'd my own with Uſury.* Now, does not our Saviour's Diſcipline upon theſe Men, plainly prove the unlawfulneſs of their Practice?

Ibid.

Matth. 21. 12.

Matth. 25. 27.

Alph. Not at all. I hope you don't think it unlawful to ſell Oxen, Sheep, or Pigeons, and yet our Saviour drove them out as well as the *Money-changers*? What was the reaſon then of this ſeeming Severity? 'Twas becauſe they made a *Market* of the *Temple*, bought and ſold in a conſecrated Place, and circumvented one another where they ſhould have ſaid their Prayers. Your taking notice that the *Exchangers* were Uſurers, makes for my purpoſe. For if the *unprofitable Servant*

Joh. 2. 14, 15.

Matth. 25. 27.

Servant was to blame for not putting out his Lord's Money, may we not infer from hence, that the Profit of *Intereſt* is ſufficiently defenſible? For tho' theſe Emblematical Diſcourſes are not to be preſs'd too cloſe, yet we may ſafely conclude, our Saviour would never have encourag'd an unlawful Gain, ſo much as in a Parable.

Miſoch. But, does not our Saviour command us *to lend, hoping for nothing again?* Luke 6. 35. And, what room can there be then for the Expectation of *Intereſt?*

Alph. Yes: We are *to lend,* μηδὲν ἀπελπίζοντες, *diſtruſting nothing,* as Dr. *Hammond* rightly tranſlates it: That is, as we may learn from the Context, we are not only to lend to the Rich, from whom we may expect a Return, or at leaſt are ſecur'd from loſing. No: We muſt be more human and charitable than this comes to: The Poverty of the Borrower, the Unlikelineſs of a Requital, the Hazard of the *Principal,* muſt not diſcourage us from ſupplying the Neceſſities of our Neighbours: We muſt venture to do the Poor a Kindneſs, and expect our Reward from God Almighty. And what is there in all this againſt Uſury, unleſs it be to the Poor, who are in no condition to pay it? In Loc.

Miſoch.

Miſoch. You grant, the *Jews* were forbidden to lend upon Uſury to each other: Now the *Goſpel* takes away all Diſtinctions of Nations, and extends the Notion of our *Neighbour* to all Mankind. There's no body foreign or unallyed to a *Chriſtian*: And as all the World are of one Family, ſo he is to treat them as ſuch. And upon this reaſoning, which way can Uſury and Chriſtianity ſtand together?

Alph. Notwithſtanding the comprehenſive Kindneſs of Chriſtianity, you know there is a Preference allow'd to
Gal. 6, 10. *the Houſhold of Faith.* You may likewiſe obſerve, that 'tis a Man's Neceſſities
Luke 10. 37. that ſometimes makes him my Neighbour, and ties me to a kinder Conſideration. You may remember too, that the Prohibition of Uſury to the *Jews*, was in favour of the *Poor*, that they are expreſly mentioned, and that the intention of the Law was to bar Oppreſſion; And that the *Jews* did not underſtand it in the utmoſt Latitude and Rigour, appears by the Learned *Selden*; he tells us from the *Rabbins*, that all direct Uſury, all Advantage of this Kind ſtated and ſecur'd by Contract, was clearly unlawful: That's true; But then there was an Equivalency of *Intereſt*; *Preſents*

before,

before, and *Gratuities* after the Borrowing: These were call'd *Pulvis Usuræ*, and not reckon'd within the Censure of the *Law*. 'Tis granted, the *Tradition of the Elders* made most of this *Pulvis* unlawful: Yes, and the Point was carried to that Singularity, that if a Man saluted his Creditor more civilly than usual, or gave him a good word extraordinary, he fell under the Penalty of an Usurer. But then the Money of Orphans, the Poor's *Stock*, and the Revenue of the Synagogue, were exempted, and left open to all the Advantage above-mention'd. This Frankness puts me in mind of *Musculus*, who, as great an Anti-Usurer as he is, ventures to consent, that Orphans, Widows, and Hospitals, should have the benefit of *Interest*. And under the Equity of this Permission, a great many others may be comprehended. I may add farther, that the Charity of the Christian Religion never design'd to destroy Property: And if I have a right in my Money, I have without question a right to use it. And why may not a Man *deal* in Cash and Coin as well as in *Cloth* and *Spices*, if he has a mind to it? And as to the *Jewish* Law, make it as general to that Country as you please, 'twill concern us

Selden de jure Natur. & Gent. juxta Discipl. Ebræor. l. 6. c. 9.

Ibid.

Ibid.

Muscul. Comment. in Psal. 15.

us no farther than the Reaſon of it reaches. Now if the Diſcovery of *Countries*, the Settling of *Factories* and *Plantations*, and the Enlargement of Commerce, has alter'd the caſe, why ſhould the old Rigour continue? If Money be a much livelier Commodity than formerly, why muſt the Right and the Advantage be parted? Why muſt the Borrower engroſs the Profit, and the Owner be ne'er the better? In ſhort, why ſhould the *Moſaick* Reſtraint oblige, when the Circumſtances are ſo much chang'd; and the Practice be the ſame, where the Reaſons are different? This Difference was probably the ground why the *Jews* were permitted to take Uſury of *Strangers*: The Foreigners they were concern'd with, were commonly either *Egyptians* or *Phœnicians*, *Midianites* or *Arabians*: They lived upon the *Nile* and *Mediterranian*, upon the *Euphrates*, and the *Red-Sea*; were famous for Merchandizing, and drove a great Trade either by Shipping or *Carravans* *: And being thus high in Buſineſs, were better able to pay *Intereſt* than the *Jews*, who liv'd moſtly on the Product of their own Country.

* *Gen.* 37. 28.

Miſoch. I can't ſay, you have explain'd the *Scriptures* unplauſibly concerning this Point:

Point: But this I muſt tell you, The Primitive Church is directly againſt you; The Fathers declaim againſt *Uſury*, and the Councils condemn it: And which way you can ſtem the Stream of this Authority, is farther than I can diſcover. And here, for Order's ſake, I ſhall mention the Fathers and Councils by themſelves, and over-look Chronology a little: To begin with the *Fathers*, St. *Cyprian* recounting the Degeneracy of the Chriſtians of his time, gives an inſtance in Uſury. *Lactantius* treating of the Meaſures of Obedience, and the Duties of a Chriſtian, tells us, That a Perſon careful about theſe Matters *wo'n't lend his Money upon Uſury. Non dabit in Uſuras pecuniam; hoc eſt enim de de alienis malis lucra captare.* St. *Ambroſe* ſpeaks to the ſame purpoſe; *'Tis an Act of Humanity*, ſays he, *to aſſiſt a Man in his Want: But 'tis hard-hearted, to drag more from him than the Principal.* St. *Chryſoſtome* is altogether of St. *Ambroſe*'s Judgment; his words are, *If you pretend to Diſcipline and Mortification, take care you don't turn Uſurer: Do you Faſt? Why then, looſe the Bands of Wickedneſs,* λύε δὲ δεσμοὺς βιαίων συναλλαγμάτων χειρόγραφον, *cancel, and give up the oppreſſive Contracts and Securities.* And

Cypr. de Lapſ.

Epit. Inſtit. c. 2.

De Offic. III. c. 2.

De Jejun. V.

in

in a *Homily* upon the *Corinthians*, he
1 Cor. 16. declares, That *Alms grip'd out of Uſury, are as little acceptable to* God, *as if they were gain'd by Proſtitution.* To proceed;
Epiſt. 44. St. *Auguſtin* cries out againſt *murthering the Poor with Intereſt.* To theſe, I might add the Teſtimonies of St. *Hierom*, St. *Baſil*, and others: But deſiring to be as brief as may be, I ſhall paſs on to the Councils.

And under this Head, I ſhall cite the *Apoſtles Canons*, in the firſt place: And tho' ſome of them may fall ſhort of the Apoſtolical Age and Authority, yet the Learned Dr. *Beveridge* has proved the *Collection* made in the Second or Third Century, which brings them to a conſiderable Antiquity. The firſt Fifty are reckoned the moſt Authentick; within which Number, we have one againſt Uſury which runs thus:

Codex Canon. Eccleſ. prim. Vindic.

Canon. 44. *Any Biſhop, Prieſt or Deacon, who requires Uſe from his Debtor, muſt either give over this Practice, or be degraded.*

Canon. 20. The Council of *Eliberis* or *Elvira*, held *Anno* 305, decrees, *That a Clergyman who takes Intereſt, ſhould be degraded; That the ſame Fault ſhould be pardon'd in a Lay-man, upon promiſe of Amendment; but if he relapſes, Excommunication muſt follow.*

The

The first Council of *Arles*, held *An-no* 314, *excommunicates those Clergy that are Usurers.* *Can.* 12.

The famous General Council of *Nice*, held in the Year 325, ordains, That *those Clergy-men who are Usurers, or take sordid Gains, shall be silenced, and stript of their Character.* *Can.* 17.

To these I might subjoin the Council of *Laodicea*, the first, second, and fourth Councils of *Carthage*, the *Quinisext* Council in *Trullo*, *&c.*

Alph. Quis globus ô Cives Caligine volvitur atra? *Virg.*

Here's a *Cloud of Witnesses* indeed! Here's a numerous Force, and a great many *Worthies* drawn down; but, I hope, they are not all of them Enemies. To speak to the *Fathers*; *Lactantius* and St. *Ambrose* point their Censure only against those that bear hard upon the Circumstances of the *Poor*: And St. *Augustine*, not to mention any more, must be construed to the same Sence. And if any of the *Ancients* are more rigorous, we must try to fence against them another way. For the purpose; If I can satisfie your Objections from the *Councils*, the Testimonies of the *Fathers* must sink of course, as being

an inferiour Authority. To enter upon my Defence; I obſerve in the firſt place, That none of theſe Councils, either *Provincial* or *General*, forbid Uſury to any, excepting the *Clergy*. From whence I infer, That the *Church* did not look upon *Uſury* as a Practice unlawful, and contrary to the Precepts of the Goſpel. Had this been their Opinion, they would never have permitted it all along to the *Laity*, as 'tis plain they did.

Miſoch. Not ſo: You know the Council of *Eliberis* brought the *Laity* under the ſame Diſcipline.

Alph. That's true: But then this *Provincial* Council ſtands by it ſelf, and is altogether ſingular: It abridges
Can. 44. the Liberty of the *Apoſtles Canons*; and which is more, the Council of *Nice* comes after, and over-rules it. By this Oecumenical Aſſembly, the *Laity* are left at Diſcretion, and might either take *Uſe* or refuſe it. This Permiſſion ſtrikes the Council of *Eliberis* dead, and diſarms the *Canon*.

Miſoch. You have gotten a Licenſe for the *Laity*, if you can hold it; but then the *Clergy* are left in the lurch.

Alph. I hope to fetch them off too: For, if I can but diſengage them from the Council of *Nice*, the *Provincial* Councils

Councils muſt come in, and the Buſineſs will be diſentangled.

Miſoch. How is this to be done?

Alph. I obſerve in the firſt place, That *Intereſt* ran extremely high at the time of the Council of *Nice*. Thy took Twelve and Eighteen *per Cent.* δανείζοντες ἑκατοσὰς ἀπαλῶσιν ϗ ἡμιολίους, as the *Canon* expreſſes it. Now, becauſe they forbad the *Clergy* receiving Twelve or Eighteen in the Hundred, it does not follow they would have forbidden them Five or Six, if the Rate had gone no higher. *Can.* 17.

2*dly*, This *Canon* againſt *Uſury* is purely Matter of *Diſcipline*: By conſequence, 'tis no diſregard to a General Council to vary from it: For Diſcipline is alterable, and ſtoops to the Circumſtances of Time: 'Twas never uniform in the Primitive Ages: The different keeping of *Eaſter*, to mention nothing more, may ſuffice for *Evidence*. Nay, does not our own Church ſay much the ſame thing in her *Preface* to the *Common Prayer*? *Vid. Du Pinn's* Life of *Innocent* I. *New Eccleſ. Hiſt.*

3*dly*, To come cloſer to the Council of *Nice*: Does not this celebrated *Aſſembly* forbid *Kneeling* on *Sundays*, and enjoins all Churches to Pray *ſtanding* on that Day? And yet this Canon has been diſpenſed with long ſince: The Churches of *England* and *Rome* don't *Can.* 20.

think themſelves oblig'd by this Rule, but *kneel* on *Sundays* without ſcruple. And ſince one *Canon* of *Diſcipline* may be chang'd by the Modern Church, why not another? I argue,

4*thly*, That theſe Canons and Decrees objected, are all Eccleſiaſtical Sanctions. Now the Juriſdiction of Eccleſiaſticks Extends only to things purely ſpiritual; 'Tis true, they are an Independent *Society*; they have a Compaſs for Diſcipline and Legiſlature within themſelves: But then, theſe Acts of Authority are confin'd to Admiſſions and Excommunications, and ſuch other Matters eſſential to the Government of the Church. Biſhops and Councils have no Authority to bind Property, and determine the Condition of Eſtates. Now the Allowance or Prohibition of Uſury, is altogether a civil Queſtion, concerns a Branch of *Meum* and *Tuum*, and by conſequence belongs wholly to the Cogniſance and Regulation of the *State*.

To put the caſe upon a *Dilemma:* Either the taking *Intereſt* is *Malum per ſe*, Evil in it ſelf, or 'tis not: If the firſt, the Canons might have been ſpared, becauſe 'twas a Sin before their Cenſure. But if 'tis not *Malum per ſe*, as I have proved 'tis not, then the Prohibitions

of

of *Conncils* can't null the Permiſſions of the *Civil* Government.

I willingly grant you, there's a great Deference due to the Direction of Eccleſiaſticks, and eſpecially of General Councils. But the greateſt Submiſſion we owe them, is, when they engage in Things purely Spiritual, and confine themſelves to Matters of Faith. But if they ſtrike out into *Property*, I humbly conceive we are not oblig'd to reſign with the ſame implicit Belief: Their Commiſſion does not reach to determin Civil Affairs! And therefore, unleſs they are authoriz'd by the *Conſtitution* to over-rule theſe Points, we may have the liberty to examin their Reaſons, and ſtate our Practice accordingly.

Theſe Remarks, with reſpect to the *Councils*, may ſerve to ſatisfie what is urg'd from the *Fathers*, from a ſlanting ſtroak or two in the *Homilies*, and from ſome Divines of our own Country; of our own Country, I ſay, ſuch as Biſhop *Andrews*, and others. To theſe laſt Authorities, I may likewiſe add, That when ſome of our Eminent *Clergy* wrote againſt *Uſury*, the Loan of *Money* was Ten *per Cent.* Had it ſunk to half the Proportion, and gone at the preſent Rate, 'tis

Expoſition of the Ten Commandments. P. 471.

poſſible we had heard nothing from them.

Miſoch. What you have obſerv'd, makes me wonder a little, why the *Ancient Church* ſhould tie up the *Clergy* to harder Meaſures than the *Laity*. At firſt ſight, one would think, they ſhould rather have enlarg'd their Liberty. For, are not *Eccleſiaſticks* ſhut out from the *Bar* and the *Exchange*? They muſt not Farm, nor uſe ſeveral Expedients of Profit allow'd to their *Congregations*. Why then were they not permitted to Trade with a little *Money*? 'Tis a Method which requires little of Drudging; 'tis friendly to one's Time, and makes few Avocations. I ſhould almoſt have thought, that the Nature of their *Buſineſs*, the Force of their *Calling*, and the Life of their *Conſcience*, ſhould ſet the *Clergy* upon ground of Advantage, and fortifie them better againſt Covetouſneſs: And then 'twould follow, that they might be better truſted with *Uſury* than the *Laity*. Thus in the caſe before us, A *Scribe*, or a *Wiſe Man* among the *Jews*, had a greater Liberty than the reſt. And thus St. *Germain*, in his *Doctor* and *Student*, tells us, That the *Adminiſtration* of the *Goods* of the Inteſtate,

Selden. de Jure Natur. & Gent. p. 758.

was

was committed to the Biſhop, and not the ſecular Courts, becauſe the Law ſuppos'd the *Clergy* better fenced againſt Temptation than the *Laity*.

Alph. I think you have almoſt deſerted your *Poſt*: But in anſwer to what you ſay, you may pleaſe to take notice, That in the Primitive Church, the Office of the *Clergy* was more underſtood, and their Intereſt much greater in the *Laity*, than 'tis generally at preſent: This, with ſome other Things already mentioned, makes a vaſt Difference; Inſomuch, that were the *Ancients* now living, they would, in all likelihood, reverſe their *Canons*, and take off the *Imbargo*.

Miſoch. Pray, how went the Permiſſion and the Rate of Uſury in the *Civil Law*?

Alph. As to the Allowance; 'Twas forbidden by none of the Chriſtian Emperours excepting *Baſilius*: And this Prohibion being found inconvenient to the *State*, his Son *Leo* recall'd it. As to the rate, from *Auguſtus* down to *Juſtinian*, 'twas generally Twelve *per Cent*. *Juſtinian* reduced it ſomewhat lower; allowing Merchants and Tradeſmen to take Eight, but Perſons of higher Qua-

Salmaſ. de Uſur. cap. 21.

Salmaſ. Ibid.

lity were to be contented with Six and Four. And therefore *Grotius* is to be underſtood of the Reign of *Juſtinian*, and downwards, where he tells us, the *Empire* allow'd Eight *per Cent.*

Grot. de Jure Bell. & Pacis. Lib. 2. Cap. 12. Annot.

Miſoch. I'm glad you have mentioned *Grotius*, he is a Friend of mine in the caſe.

Alph. Not at all, if you take him rightly: He is only againſt Rigours and Exceſſes, againſt dealing hardly with the Poor, and over-rating the Advantage of a Loan. And to ſatisfie you farther by Particulars; '*Grotius* cites 'the *Civil* Lawyer's Diſtinction with 'Approbation; the Diſtinction, I ſay, 'between *Fœnus* and *Uſura*, *i. e.* between '*Uſe* and *Uſury*. That *Uſury*, as the '*Law* words it, has ſomething of a '*Miſer* in't; but *Uſe* is no more than 'a conſideration for being out of one's 'Money: But becauſe Avarice had miſ-'manag'd in the Point, the word *Uſura* 'likewiſe began to have an ill Name, 'and then the Term *Intereſt* came in 'its place.

L. cùm quidam D. de Uſuris.

'This Learned Author obſerves, That 'ſeveral things, tho' they have the 'complexion of *Uſury*, yet when 'throughly examin'd, are Contracts of

'another

‘ another Nature. Thus he who takes
‘ *Intereſt* to repair the Damage he ſu-
‘ ſtains, by the Want of his Money,
‘ and for running the Hazard of the
‘ Security; he that does this, is, pro-
‘ perly ſpeaking, no Uſurer.

He adds farther; That Humane *Conſtitutions* which countenance Contracts for *Intereſt*, provided they keep within a moderate Proportion of Hazard and Gain, provided they don't over-value the Loan of Money, nor ſet the Dice upon the Borrower; in this caſe, he acquits them of all Injuſtice, and declares them not at all repugnant to any Law, either of *Nature* or *Revelation*. And yet when *Grotius* wrote this, the loweſt Rate for *Intereſt* was Eight *per Cent.* in *Holland*. *Grot. Ibid. l.* 2. *c.* 12. *& Annot.*

Miſoch. The *Dutch* love Money, let's take leave of them, if you pleaſe. But what do you ſay to the Council of *Lateran*, held *Anno* 1179? There Uſurers are excommunicated, and their *Principal* forfeited to the *Exchequer*.

Alph. Do you retreat again under the Cannon of the Church? But to engage you; I grant, theſe *Fathers* were ſevere enough in their Decree, but ſomewhat gentle in the Execution: For the Sentence was not to be let looſe till after the *Du Freſne Gloſſar.*

Death

Death of the Criminal. Beſides, you know, this Council is but of a Modern Authority. And *Roman-Catholicks* themſelves, take little notice of this Prohibition: For at *Venice*, and other places in *Italy*, it has been the cuſtom of the *Government* to lend to the poorer ſort, upon a Pawn, at a moderate Intereſt: The deſign is to relieve People at a pinch, and keep them out of the hands of *Harpies*. Now the Cenſure of the *Council* not coming till after *Death*, no *Governments* need fear it; for they are all immortal. The *Genoeſe* lent a vaſt Sum upon *Intereſt* to *Philip* II. and tho' the Money is ſtill unpaid, I don't find the Crown of *Spain* has ever pleaded the Council of *Lateran* as a *general Acquittance*. But becauſe Uſury has had hard Names in *France*, there's nothing call'd ſo, unleſs it exceeds the Rate of *Intereſt* ſettled by the King. Nay, do but gild the Pill, and diſguiſe the Matter, and the *Canoniſts* themſelves can digeſt it. For, as fierce as they are againſt Uſury, do but transfer the Property of the *Principal*, and turn the Money into an *Annuity*; do but this, I ſay, and they'll allow you to make your Bargain upon the foot of *Intereſt*.

Bornitus Diſcurſ. Polit.

Furet.

Miſoch.

Miſoch. You may think you have gain'd your Point, but I have the *Statute Book* in reſerve againſt you. By 5 & 6 *Edw.* 6. *cap.* 20. all manner of *Uſury*, *Encreaſe*, *Intereſt*, or whatever you will call it, is directly prohibited, and the Penalties are very diſcouraging.

Alph. Pray don't raiſe the Ghoſt of the *Law* upon me: This *Statute* is repeal'd by 13 *Eliz. cap.* 8. And the 37 *H.* 8. *cap.* 9. is **Revived**, and ſtands in **full Force, Strength** and **Effect.** Now by this reviv'd *Statute* of *Henry* the Eighth, Ten *per Cent.* is expreſly allow'd.

Miſoch. Now, I think, I have met with you; For one Branch of this *Statute* of Q. *Elizabeth*, **declares all Uſury forbidden by the Law of God, and that 'tis Sin and Deteſtable.** And in conſequence of this Declaration, 'tis Enacted, **That all Contracts and Aſſurances for above Ten in the Hundred, ſhall be utterly void;** and that **thoſe who contract for Ten in the Hundred, or leſs, ſhall be only liable to forfeit what ſhall be reſerved by way of Uſury above the Principal.** Here you ſee the Contract *El.* 13. 8.

of

of thoſe that take above Ten *per Cent.* is made void: And beſides that, they lie under the Penalties of 37 *H.* 8. *c.* 9. And as for thoſe who lend at Ten, or under, their Puniſhment is only to loſe their *Intereſt.* Thus I have ſhewn you the Sence of the *Legiſlature*, and that the *Statute* of *H.* 8. is not reviv'd in every Branch, as you imagin'd.

37 *H.* 8. *c.* 9.

Alph. And yet this *Act* ſays, it **ſhall ſtand in full Force**: Now, one would have thought, **full Force** ſhould imply all the Force of that *Statute* before the Repeal. I obſerve farther, That this *Act* has a Proviſo for *Orphans*, they ſtand exempted from the Penalties you mention'd. Is the Condition of *Orphans* then a Diſpenſation with the **Law of God**? And are they to be ſupported by Means which are **Sinful and Deteſtable**? Pray, don't let's conſtrue the *quondom Government* to this Meaning. You are ſenſible the Practice went otherwiſe: Yes, and the *Law* too, if you'll allow a *Parliament* in the next Reign, to underſtand it. For the *Statute* of K. *James* I. which reduces *Intereſt* to Eight *per Cent.* mentions in the *Preamble*, That the Loan of Money **continued at the Rate of Ten in the Hundred**; and then

El. 13. 8.

21 *Jac.* 1. *c.* 17.

then ſets forth the inconveniencies of ſo high a Proportion. And, can any thing be more plain, than that Ten *per Cent.* was at that time no more than *legal* Intereſt? Indeed, how could the Eight *per Cent.* of this *Act* be reckon'd a Remedy, unleſs the Grievance ran higher before?

Miſoch. Pray, take the *Proviſo* of this *Statute* along with you: 'Tis here **provided, That no Words in this Law contained, ſhall be conſtrued or expounded, to allow the Practice of Uſury, in Point of Religion or Conſcience.** What think you of this? 21 *Jac.* 1. c. 17.

Alph. I think there may be ſomething of the Fineneſs of the *Council* of *Trent* in't; When the *Article* of *Original Sin* was debated by thoſe *Fathers*, the Queſtion of the *Immaculate Conception* came of courſe upon the *Board*. The *Dominicans* denied this Privilege to the Bleſſed *Virgin*, and the *Franciſcans* were for the Affirmative. To give both theſe Parties ſatisfaction, the Council found out a Temper; and drew up the Decree in a ſort of Neutral, and undetermined Expreſſion; ſo that the Matter hung in ſuſpence. Thus, when this *Bill* was paſſing, I conceive there were ſome few F. Paul's *Hiſt.*

Members

Members in the *Houſe of Lords*, who believed Uſury unlawful. Theſe few, 'tis likely, being Perſons of great Character and Intereſt, the Proviſo was thrown in to content them. Now, if you mind it, the Language of this *Proviſo* is much more ſoft, ambiguous and uncenſuring, than the *Statute* of Q. *Elizabeth*. It does not pronounce all *Uſury forbidden* by the Law of God, nor call it *deteſtable*; it only declares, **That no words in this Law, ſhall be expounded to allow the Practice of Uſury, in Point of Religion or Conſcience.** *No Words ſhall be expounded to allow it*; no, nor to diſallow it neither, by this Clauſe: I ſay, nor diſallow it neither: For there's a *medium* of Neutrality between allowing and diſallowing; and that is, leaving the Point undecided: If this wo'n't ſatisfie, I muſt obſerve farther, That either the Uſury in the *Proviſo*, muſt be meant of extortionary *Intereſt*, or elſe the Cenſure in the *Proviſo* will be altogether ſtrange and unintelligible. For if the *Legiſlators* believ'd all Loans upon *Intereſt*, a Treſpaſs upon **Conſcience**, and a Violation of **Religion**, why ſhould they make a Law to ſtate the Meaſure, and encourage

El. 13. 8.

the

the Practice? Would they venture to repeal the *Canon*, and enact a Contradiction to the *Bible*? This is too black an Imputation for the Prince then reigning, or any of his *Parliaments*. To reconcile them therefore to themselves, we are to suppose, that by *Usury* they only meant the taking a higher *Interest* cap. 13. than the Law allow'd. To this I may add, That 12 *Car.* 2. which is the last *Statute* about *Usury*, reduces *Interest* to Six *per Cent.* without the least Suggestions of Discouragement. Here are no Hints of Scruple, or Glancing remotely upon the Practice. Now the last *Act* of the Government, is like a Man's last *Will*, it stands against all the rest; against all the rest, I say, upon the supposal of any Clashing between them.

Misoch. If I should happen to change my Opinion, how would you advise me to manage?

Alph. To be favourable to the Poor, not to press upon the Necessity of any Person, nor ever to exceed the *Statute*; and if our Business is putting out Money, we must be contented with the Allowance of *Law*. To go farther, is down-right Injustice.

Misoch.

Miſoch. What does the Law allow ſuch a Man for his Trouble?

12 *Car.* 2. 13. *Alph.* The *Statute* enacts, **That all Scriveners, Solicitors, and Driv-ers of Bargains or Contracts, for any Money lent, who ſhall direct-ly or indirectly receive above Five Shillings for the procuring or for-bearing an Hundred Pounds for a Year, and ſo proportionably, with reſpect to other Sums and Time; or ſhall take above Twelve-pence for making or renewing of the Bond or Bill for Loan, or for forbearing thereof, or for any Counter-Bond or Bill concerning the ſame, ſhall forfeit for every ſuch Offence Twen-ty Pounds, and have Impriſon-ment for Half a Year.** And one Moiety of this Forfeiture is to be for the King, and the other for the Pro-ſecutor. The ſame Penalty is enacted by 21 *Jac.* 1. *Cap.* 17.

Notwithſtanding this plain Proviſion, 'tis often diſregarded. What Artifice is uſed to oppreſs our Neighbour, and **grind the Face of the Poor:** The Bond or Mortgage is queſtion'd, and the Money muſt be call'd in: Now all this is nothing but Feint and Grimace:

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A good Fee for *Continuation*, ſhall diſpel the *Procurer*'s Scruples, and make the Security as firm as the *Bank* of *Amſterdam*. Thus *Intereſt* is unreaſonably ſcrew'd up, the Law ſcandalouſly broken, and the Needy oppreſs'd and undone. But my Journy calls me away, and I muſt enlarge no farther.

Miſoch. I ſhall conſider your Diſcourſe.

Your Servant.

FINIS

OF AN

APOSTLE.

In a DIALOGUE

Between *Euſebius* and *Philarchæus*.

Euſeb. PHilarchæus, I'm glad to ſee you: I come for the ſatisfaction of ſpending a little time with you. But my Viſit, I'm afraid, is unſeaſonable: You are engag'd with your Books, I perceive; and therefore I ſhall take my leave, and wait on you when you are more at leiſure.

Philarch. *Euſebius*, I beg you to ſtay; I'm always at leiſure for your Company.

Euſeb. Sir, I thank you: And ſince you uſe to be ſo kind, as not to make your Studies any Secret to me, pray, what were you upon?

Philarch. I was reading a little *Eccleſiaſtical Hiſtory*; you know, that Study is my Inclination: Indeed, conſidering the Dignity of the Subject, and the Intereſt

tereſt we have all in it, I think a Chriſtian can hardly employ his Thoughts upon a better Argument. And here, amongſt other things, I was reflecting upon the unpromiſing Beginnings of our Religion; with what a ſlender Force the firſt Undertakers ſet forward; and, what a ſtrange Diſproportion there was between the Cauſe and the Effect? In earneſt, humanly ſpeaking, if twelve private Men ſhould make an Expedition againſt the Grand Signior, they would be as likely to ſucceed as the Apoſtles were in their Enterprize, when our *Saviour* left them.

Euſeb. You mean before the *Day of Pentecoſt*, before the Deſcent of the *Holy Ghoſt*, before the *Comforter* had fortified their Spirits, *led them into all Truth*, and furniſh'd ſupernatural Aſſiſtance: But when they were thus qualified, and reinforc'd from Heaven, I hope you think the ſeeming Impoſſibility vaniſh'd, and that the Proſpect was much alter'd.

Philarch. Without doubt.

Euſeb. Well! ſince you have brought this Diſcourſe upon the Board, methinks the Honour of the Apoſtolical Office has a ſurprizing Luſtre; the Repreſentation,

the Nature of the Employment, the Evidence of the Credentials, the Hazards of the Execution, *&c.* are all circumſtances of Greatneſs and Diſtinction.

Philarch. I'm of your mind: But, you know, they had not all the Advantages of Great Men; their Education was low, and their Condition extremely private and unornamented.

Euſeb. Their Commiſſion was the better atteſted upon that Score, as we ſhall ſee hereafter. However, their Condition at firſt, was not every way ſo mean as you ſeem to ſuppoſe it.

Philarch. How ſo?

Euſeb. You know, the *Apoſtles* were all *Jews*: Now, if length of Deſcent and Genealogy are Marks of Condition, the *Jews* were the beſt Gentlemen in the World. They kept Regiſters of their Families, could run their Pedigree to the Head of their Tribe, from thence to *Abraham* and *Noah*, and ſo on through the *Antediluvians* up to *Adam*. Thus every Man could prove himſelf extracted from Perſons of Figure, and had Patriarchs and Princes in his Anceſtors: The Firſt Part of theſe Records were preſerv'd in the *Old Teſtament*, and the Remainder was carried on by the care

Joſh. 7.
1 *Chron.* 9.
Nehem. 7.
Ezra. 2.
Luke 3.
Philip. 3.
Joſeph.

and cuſtom of that Nation. Thus, as a foreign Ambaſſador reported, That the *Roman Senate* look'd like an *Houſe of Kings*; ſo we may ſay of the *Jews*, That they were a whole Commonwealth of Nobility.

Philarch. So it ſeems: But, to go on with your Obſervation, had the *Jews* any peculiar Reaſons to be thus careful in preſerving the Records of their Families?

Euſeb. Yes: By the Promiſes made to *Abraham*, and the Prophecy of *Jacob*, they knew the *Meſſiah* was to deſcend from their Nation: This Promiſe being at firſt made at large to the *Jews*, every Family had ſome Proſpect of the Bleſſing, and conceiv'd themſelves intereſs'd in it. This Expectation made them guard the Evidences of their Deſcent. For unleſs they could prove themſelves extracted from *Abraham*, they had no pretence to the Honour of having the *Meſſiah* born in their Family. *Gen.* 49.

Beſides; Their Right to the diſtinguiſhing Privileges of the *Moſaick Covenant*, depended on their Genealogy: For to make out their Title, they muſt either prove themſelves *Jews* by Birth, or *Proſelitiſm*, which would oblige them

to run up the Regiſter to a full Diſcovery. Now the *Proſelites*, tho' they had the Liberty of the Country, the Protection of the Government, and the Benefit of the *Jewiſh* Religion, yet they were not allow'd to poſſeſs any Eſtates in Land. For the *Edomites* and *Egyptians*, who had more Favour than other Foreigners, were not admitted into the
Deut. 23. 8. *Congregation of the Lord till the Third Generation*: But before this Period could happen, the whole Country was divided by *Joſhua*, and by the Conſtitution intail'd upon the Original *Iſraelites*.

We may obſerve farther, That as God had determined, the *Meſſiah* ſhould be born of the Tribe of *Judah*; ſo it was neceſſary, that the ſeveral Genealogies of that Tribe ſhould be very publickly known. That this might be more effectually ſecured, the care of Genealogies was made the Inclination of that People, and the *Civil* Intereſt particularly incorporated with it.

And that they had Family-Records of ſufficient Antiquity, appears from the Hiſtory of the *Scriptures*.

Thus, when *Achan* was tried about
Joſh. 7. the *accurſed Thing*, the guilty Tribe was throughly diſtinguiſh'd into Families, Houſholds,

Houſholds, and Perſons, and all the ſeveral Subdiviſions oblig'd to appear before *Joſhua*. Neither was this Diſtinction embarraſs'd by length of Time, as we may learn from the Book of *Samuel*: For when all the People met about the Election of a King, when they enquir'd of God about the Choice of the Perſon, the Tribe of *Benjamin* was taken: And here the branching of that Tribe into their reſpective *Houſes*, is as clear as in the former Inſtance. 1 *Sam.* 10.

Farther; 'Tis ſaid in *Deuteronomy*, That *a Baſtard ſhall not enter into the Congregation of the Lord to his Tenth Generation*. How could this Diſtance of Deſcent be known without a ſort of *Heralds Office*, or exact Regiſter, which by the Conſtitution of that Nation was requir'd to be kept? *Deut.* 23.

To proceed: The Pedigrees of the Families of this Nation, are carried down to the *Captivity*, and ſome of them farther, as we may ſee from the Firſt of *Chronicles*, where 'tis ſaid, (*Chap.* 9.) That *all Iſrael and Judah were reckon'd by Genealogies, and written in the Books of the Kings of Iſrael and Judah.* From *Chap.* 1. to *Chap.* 10.

Philarch. You know, the Captivity made a terrible Revolution in the Fortune of the *Jews*: And when Towns are ſack'd, and Kingdoms conquer'd, *Records* are oftentimes ſunk in the common Calamity.

Euſeb. You ſay well. But that this was not the caſe of the *Jews*, we may collect from the Account we have of their Return from *Babylon*; where, among other things, we may take notice, That the Children of *Habaiah*, *&c.* were put from the Prieſthood, becauſe they could not prove their Deſcent from *Aaron*. Neither need we wonder at this Exactneſs; for now the coming of the *Meſſiah* drew nearer, and the Promiſes were more expreſs.

Ezra 2. *Nehem.* *Chap.* 7. *v.* 63, 64.

Beſides; Tho' they loſt their Country by *Nebuchadnezzar*, they knew the Storm would blow over; they had Prophets to ſupport their Spirits, and aſſure them of a Return. Now, without preſerving their Pedigrees, Property would have been ſtrangely perplex'd at their coming Home: For after the Country was canton'd and apportion'd amongſt them by *Joſhua*, 'twas irrevocably ſettled upon the reſpective Families. For tho' a Man might convey away

away his Land for a ſmall Term of Years, yet it was to revert to him or his Heirs at the Year of *Jubilee*, tho' the Purchaſe-Money was unpaid. Thus their Pedigrees being a Title, and in ſome meaſure a *Terrier* to their Eſtates, 'tis no wonder to find them carefully preſerv'd.

Eſtates being thus govern'd, made *Nehemiah* much troubled to ſee the Lands of the *Jews* alienated, and the Laws of Inheritance over-born. *Nehem.* 5.

Philarch. Truly, I think, you have have made it pretty plain, that the Captivity of *Babylon* did not make any Break in the *Genealogical Hiſtory* of the *Jews*.

Euſeb. Not at all, in the two Tribes of *Judah* and *Benjamin*, and the *Aaronical* Line of *Levi* *: In this condition they ſtood, till the Genealogies of the Great Men were firſt diſturb'd by *Herod*, till *Jeruſalem* was burnt by *Titus*, till the *Jews* were miſerably harraſs'd by *Adrian* all the Empire over. And tho' at this time of day, a Thouſand Years goes a great way in a Prince's Family, and often drives him to the obſcurity of a *Peaſant*; a private *Jew* could ſtretch this Period four or five times over, and bring

* 1 *Chron.* 9. *Nehem.* 7. *Ezra*, &c.

the

the Top of his Pedigree to *Paradiſe* and *Heaven*.

Thus, for the purpoſe; St. *Paul* in-
Phil. 3. 5. forms us of his being a *Hebrew* of the *Hebrews*; that is, his Anceſtors were originally *Jews*, not *Proſelites*: He was, as he explains himſelf, *of the Stock of Iſrael*, of the Tribe of *Benjamin*. Now which way could this be known, but by Genealogy and Length of Record?

To give another Inſtance: St. *James the Juſt*, Son to *Cleopas*, and Couſin Ger-
Gal. 1. 19. *man* to our Saviour, is ſtiled *an Apoſtle* by St. *Paul*: 'Tis true, he was none of the *Twelve*; and therefore St. *Hierom* calls him the *Thirteenth* in that Quality. However, he was prefer'd to be the
Euſeb. Hiſt. Eccleſ. Lib. 2. chief of the *Apoſtolical College*, and choſen by *Peter*, *James* and *John*, to the *Chair* of *Jeruſalem*: Now this illuſtrious Biſhop being the Son of *Cleophas*, *Joſeph*'s Brother, his Pedigree muſt be the ſame with that of our Saviour, which, by the Evangeliſt, is carried on
Matth. 1. to the Firſt of *Geneſis*. This is a ſlender *Addition* in the Character before us; but I mention it only, to ſhew the *Apoſtles*, even at firſt, had ſomething to recommend them in the modern Notion of Eſteem. And now, if you pleaſe,

we

we will proceed to ſomething elſe.

Philarch. Pray, take your Method.

Enſeb. I ſay, then one Branch of Advantage in the Apoſtolical Office, is the Greatneſs of the Repreſentation: Which conſiſts, *Firſt*, In the Perſon repreſented; *Secondly*, In the manner of repreſenting. As to the *Firſt*; You know, the credit of a Repreſenting Character riſes in proportion to the Quality of him that gives it. The *Agent* is conſider'd for the Dignity of his Maſter. This Rule ſtates the Honour of Commiſſions, and governs the Preference of Ambaſſadors. To apply this: The Apoſtles were ſent by no leſs a Perſon than our Saviour himſelf, by the Deity incarnate, by him who has *all Power in Heaven and Earth, is King of Kings, and Lord of Lords.* But this is not all; the manner of Repreſenting is another Circumſtance of Advantage: They had not their Authority from any ſubordinate Power, from any ſuperiour Miniſter, like Under-Officers in the *State.* No: They acted by immediate Commiſſion, ſet out from the Seat of Majeſty, and had their Inſtructions from the Prince himſelf: *As my Father ſent me, ſo ſend I you: Go ye therefore and teach all Nations.* St. John 20. St. Matth. 28.

tions. So that whether we conſider the Maſter, the Manner, or the Extent of the Commiſſion, they are all Marks of peculiar Advantage: What Train, what Equipage, what Mortal Embaſſy can pretend to the Luſtre of this?

Philarch. You have juſt touch'd ſomething about their Employment. Will you pleaſe to go on with it.

Euſeb. Yes: And from this Topick you'll find their Character will riſe extremely; 'tis the Bulk and Serviceableneſs of Buſineſs, and the Uſe it has in the World, which makes an Employment honourable. And can any thing compare with the Apoſtles in this Particular? Were they not to form and inſtruct the Church, and to govern the moſt Noble *Society* upon Earth? Were they not to publiſh the Myſteries of Redemption, the Offers of the *New Covenant*, and the Glories of the other World? Did they not refreſh the Laws of Nature, reform the Standart of Worſhip, and *bring Life and Immortality to Light?* Were they not to ſettle Peace and Piety, to bring Juſtice into Practice and Credit, and to baniſh Senſuality and Pride? In ſhort, Were they not to reſcue the World from Vice and Ignorance, to bring

bring them from *Servitude* to *Freedom*, from *Darkneſs* to *Light*, from *Satan* to *God*? And can there be any thing more illuſtrious, than to make Laws for Eternity, to be Vice-Roys of Heaven, the Univerſal Bleſſings of Mankind, and the prime Inſtruments of immortal Happineſs? Farther; Their Buſineſs was to inform the Underſtanding, to ſweeten the Temper, and raiſe the Affections to a nobler pitch; to make the Covetous Open-handed, and the Ambitious contented with their Lott; to diſarm Paſſion and Revenge, and ſuppreſs thoſe mutinous Qualities which ruffle and diſturb *Society*; that Men might beat their *Swords into Plow-ſhares, and their Spears into Pruning-hooks, that Nation might not riſe againſt Nation, nor be tempted to learn War any more:* Their Inſtructions were to combat the Prejudices of Education, the Impoſtures of Doctrine, and the Barbarities of Cuſtom: They had nothing of *Holofernes*'s *Commiſſion, to afflict the whole Earth*; to carry Conqueſt in one Hand, and Deſolation in t'other. To turn Cities into Rubbiſh, to ſtain the Rivers with Blood, and ſtrew the Fields with the *Carcaſſes of the Slain*. The *Heathen Ex-*

Iſa. 2.

Judith 2.

peditions

peditions had quite another View. Their Generals had Terror and Deſtruction in their *Banners*: Their *Motto*, like that of *Capaneus* *, was πρήσω πόλιν. They were like the *Peſtilence that walks in Darkneſs, a Thouſand fell beſide them, and Ten Thouſand at their Right Hand.* Their Triumphs were Servitude and Ruin; and their *Lawrels* grew out of the Miſeries of Mankind. But the Apoſtles had no ſuch Deſign: Their Progreſs was great, 'tis true; They conquer'd at a mighty Rate, but then their *Victory had Healing in her Wings:* They made no Orphans nor Widows; Peace and Plenty were undiſturb'd, and Improvement kept pace with them. The World was much the better for their Succeſs: It grew much more inoffenſive and ſerviceable, more acceptable and engaging than 'twas before. And this may ſerve to ſhew the Advantage of their Character, from the Nature of their Employment.

* *Aſchyl. Septem. ad Theb.*

Pſal. 91.

Malac. 4.

Philarch. I confeſs, their Deſign was noble and beneficial in the higheſt Degree: For, what can be greater than to retrieve the Dignity of Human Nature, to bring the World to a *Paradiſiacal* State, and oblige People, in their

their beſt capacities of Happineſs? I remember, you mention'd ſomething about the Evidence of their *Credentials*; if you mean their *Miracles*, I deſire you would pleaſe to ſpeak to that Circumſtance.

Euſeb. That was my Meaning, and therefore I ſhall proceed upon what you ſuggeſt. And here the firſt Miracles we meet with, were wrought upon themſelves, to demonſtrate their *Miſſion*, and qualifie them for their Function. *When the Day of Pentecoſt was fully come, and they were all aſſembled, there came ſuddenly a Sound from Heaven, as of a mighty ruſhing Wind, and fill'd all the Houſe, &c.*

Philarch. The Circumſtances of this Narrative are all extraordinary: The Wind was ſudden, without any Signs to expect it; 'twas contrary to the Summer-Seaſon of *Pentecoſt*; 'twas confin'd to the Apoſtles *Room*, as appears pretty plainly from the *Text*: And in fine, like the Storm at *Elijah*'s Cave, it had all imaginable Marks of a ſupernatural Preſence. 1 *Kings* 19.

Euſeb. Then we are told, That Fire in the Figure of *Tongues*, *ſat upon the Heads of each of them*: This was an

Emblem

Emblem of the Gift of Languages, and the Miracle was as bright as the *Flame*. It made a great Noiſe in *Jeruſalem*, and abundance of People came to ſee the Apoſtles, and examine the Truth. And here theſe *Men of Galilee*, who had neither travell'd out of *Jewry*, nor been bred to *Letters*, were qualified to converſe with all Foreigners, and ſpoke as many Languages on the ſudden, as would take up the Study of a whole Life. This was a glorious Atteſtation: This muſt needs make their Commiſſion undiſputed, and their Character indelible. Should a Prince be proclaim'd from the Skie, anointed out of the *Ampoul*, and crown'd by an Angel, his Authority could not be more viſible.

Acts 2. 9, 10, 11.

Philarch. You know, St. *Paul* was none of the Apoſtles at this Deſcent of the Holy Ghoſt.

Euſeb. That's true; but then he had an equivalent Evidence for his *Miſſion*. When he travelled from *Jeruſalem* to *Damaſcus*, a Scene was open'd from Heaven, and our Saviour himſelf convers'd with him: The Company were all aſtoniſh'd, and St. *Paul* ſtruck Blind with the Luſtre of the Viſion: And being afterwards cured by Miracle; he had

Acts 9.

had no Aſſiſtance from the reſt of the Apoſtles; his Inſtructions came all from his Maſter's Hand, and were given by immediate Revelation. And as they were commiſſion'd by Miracles, they were likewiſe enabled to work them. They reſtor'd the Lame to their Limbs, the Blind to their Sences, with a word ſpeaking: They had Life and Death in their power; their Preſence was ſometimes Mortal; and ſometimes a Retreive from the Grave. They expell'd Devils and Diſeaſes, without ſo much as ſeeing the Patient; and their *Shadow* was look'd on as a Cure. *Ibid. v.* 18. *Gal.* 1. 2. *Acts* 3. *Acts* 9. *Acts* 5. *Acts* 9. *Acts* 19. *Acts* 5.

Philarch. What you obſerve, puts me in mind of the Cripple, *Acts* 3. This Man had been lame from his Birth, was diſabled to the laſt degree, and more than Forty Years old; and yet upon St. *Peter*'s taking him by the Hand, and bidding *him riſe in the Name of Jeſus Chriſt*, he immediately ſprings up, and commands his Motion with as much eaſe and vigour as if he had always been well. To have the Figure and Strength of the Muſcles, the Condition of the Nerves, the Craſis of the Spirits, all ſet right in the turn of a Hand, is an amazing Con- *Acts* 4.

ſideration! The ſpeed of the Performance, the inſtantaneous Bleſſing, is ſurprizing to Thought! What a magnificent thing is a *Miracle!* To give Limbs in this manner on the ſudden, is next to the Greatneſs of Creation! Had this Poor Man been curable by Surgery or Phyſick, how long would he have been in coming thus forward? How heavy is meer Nature in her Progreſs? How feeble are the Force of Drugs, and the Preſcriptions of Art?

Euſeb. Your Diſcourſe gives me a farther Thought upon our Saviour's Miracle, in raiſing the Widow's Son to Life: He ſtop'd the Hearſe as the Corps was going to be buried; and did no more than pronounce this ſhort Expreſſion, *I ſay unto thee, Young Man, Ariſe:* At theſe few words, the Dead ſate up, and the Miracle was finiſh'd. And does it not almoſt over-ſet the Mind with Admiration, to conſider the mighty Alteration? that ſo wonderful an Effect ſhould be brought about by *Means*, and Time ſo very unpromiſing? that a ſingle Moment, a Word ſpeaking, ſhould be powerful enough to fetch a Creature from *Privation* to *Habit*, from

from ſuch Diſtance and Oppoſition of Condition? to ſet the ſtagnant Humours afloat, to throw ſo ſudden a Motion into the Blood, and make the Pulſe beat after ſo great an Intermiſſion; to retrieve the Functions of Life, and revive the concioufneſs of *Senſation*, when they had all been ſmother'd and extinct for ſo long a time; to rebuild ſo curious a Structure, when 'twas tumbled into Ruin, and Rubbiſh: To do all this *in the twinkling of an Eye*, by pronouncing a few Syllables, and by the bare force of *Will* and *Command*, is an aſtoniſhing Operation. This is plain exerting the Deity, an open Stroke of Omnipotence, and a Flaſh of *that Light to which no Man can approach.* 1 *Tim.* 6. 16. This makes me recollect *Longinus*'s Remark upon *Moſes*; *Longinus*, I ſay, a Περὶ ὕψους. great Maſter of Stile and Thinking, he admires the *Sublime* in this Expreſſion, *And God ſaid, Let there be Light, and there was Light:* Gen. 1. He tells us, *Moſes* was undoubtedly no ordinary Perſon; that tho' the words were plain, the Sence was extremely Noble, and deſcrib'd the Majeſty of God with wonderful clearneſs.

Methinks the Miracle above-mentioned of our Saviour, and that of St. *Peter* on *Tabitha*, has a great resemblance to the
Acts 9. Force of that *Fiat*; *Let there be Light, and there was Light.* 'Tis true, there was *Matter* pre-existent in the first case; but to drive out so strong an Effect at an Instant, without any compass or proportion of Time, is almost as amazing as the other. Well! Tho' the Powers of Nature are admirable, yet, as you observe, she is very slow in her March, and weak in her Motion, compar'd with him that made her. The Vigour of *Second Causes*, is but Impotence to the *First*. The *Succours* of common Providence, are nothing to the *Force* which God has reserv'd in his own Hand.

Philarch. That's certain: And therefore Miracles are powerful Means of Conviction. To make the Deaf hear, the Dumb speak, the Dead revive, without Art or Application, are evident Proofs of Divinity: Such Topicks, one would think, might extort Belief. When the Apostles came thus in the *Demonstration of the Spirit, and of Power*, they had little need *of the enticing Words of Man's Wisdom.* Miracles

racles are the moſt irreſiſtible Rhetorick: This, one would imagine, muſt over-bear all Oppoſition; and that no Ignorance, no Prejudice or Paſſions, could ſtand againſt them. When St. *Paul* was thus ſupplied, what occaſion had he for the Flouriſh and Tinſel of the Heathen Orators? Tho', in my Opinion, his Speech to King *Agrippa*, has as much Force and Addreſs, and much more Greatneſs of Mind, than any thing I have met with in *Demoſthenes* or *Tully*. *Acts* 26.

Euſeb. Your mentioning King *Agrippa*, puts me in mind of the Splendor of the Appearance, and of the noble Freedom with which St. *Paul* delivered himſelf. *Acts* 25.23.

Philarch. I don't wonder at all at that: For beſides the Advantage of his Education, he had his Cauſe and his Maſter to aſſiſt him, *Euſebius*, tho', I hope, I pay as great a Submiſſion to the Character of a Crown'd Head as another, yet I can't help ſaying, That in my Opinion, a Prince made but a lean Figure in compariſon with an Apoſtle. What is the Magnificence of Palaces, the Richneſs of Furniture, the Quality of Attendance; what's all this to the

Pomp of Miracles, and the Grandeur of ſupernatural Power? Mines of Gold, and Rocks of Diamonds, are but the Glimmerings of a Glo-worm to ſuch Luſtre as this. To reinforce, or ſtop the Vigour of Second Cauſes, to change the Courſe of Nature, and make Death and Diſeaſe give way, is a much more ſhining Appearance than to be ſurrounded with Guards and Armies, and march in all the Glitter of Human Glory. What a little thing is the raiſing a Noble Structure, the Temple of *Herod*, the *Louvre* or the *Eſcurial*, to the raiſing a Man from the Dead? A Prince can raiſe a Subject from Poverty to Wealth; He can give a Cripple *Silver* and *Gold* enough, but he can't give him Limbs or Sences; he can't pronounce that powerful Sentence, *Riſe up and walk.* A Prince can beſtow Marks of Diſtinction, and Poſts of Honour and Authority, but he can't give
Acts 8. 17. the *Holy Ghoſt*, he can't regiſter his Favourites among the Quality of Heaven, nor entitle them to the Bliſs of Eternity. No: Theſe Powers were Apoſtolick Privilege, and the Encloſure of the Church: The Prerogative Royal can't ſtretch thus far; theſe Jewels

are

are not to be found in the Imperial Crown.

Euſeb. If you pleaſe, we'll take leave of this Head, and go on to another Circumſtance of Honour in the Apoſtolick Function.

Philarch. You mean the Difficulty and Hazards of the Execution.

Euſeb. I do ſo. And here I think the Apoſtles Proſpect was as black as could be: They were to oppoſe the Religion of the *Jews*, to *alter the Cuſtoms which* Moſes *had delivered*, and decry the Expectation of a Temporal *Meſſiah*: They were to charge the Government of that Nation with the higheſt Crimes imaginable; they were to tell them to their Faces, That they had *betray'd the Saviour of the World, and kill'd the Prince of Life*: How ſuch a Meſſage as this would be entertain'd by the obſtinate *Jews*, they might eaſily foreſee. The *Jews*, I ſay, the moſt hardned in Prejudice, the moſt bigotted to Error and Superſtition. The Precedent of our Saviour's Uſage was ſufficient for this purpoſe; They ſtood out againſt the Evidence of his Character, ſlander'd his Innocence, blaſphem'd his Miracles, and reſolv'd to murther him Acts 3, and 7, &c.

for *raiſing Lazarus from the Dead.* Beſides, our Saviour had fore-warn'd his Diſciples what they were to expect: *That they ſhould be hated of all Men for his Name's ſake; that they ſhould be caſt out of the Synagogues, brought before Kings; and that thoſe who kill'd them, ſhould think they did God ſervice.* This Prediction of rugged Treatment, was plainly declar'd; 'twas part of their Maſter's Doctrine; and the Truth of it was equally unqueſtionable with the reſt.

Philarch. The Predictions you mention, related to their Reception amongſt the *Heathens* as well as the *Jews*: Indeed, what could they expect leſs from People debauch'd by Cuſtom and Religion; a People that could plead Antiquity for their Error, and vouch their Gods for their Vice? What likelihood was there, that a Doctrine of Hardſhip and Self-Denial, of diſtant Hopes and unpalatable Pleaſures, ſhould be reliſh'd by a World over-grown with Appetite, ſunk in Senſuality, and enſlav'd to Money and Ambition? Thus, humanly ſpeaking, they had reaſon to expect Diſcouragement and Oppoſition, and to prepare for nothing but Suffering.

ing. But when I conſider them *endued with Power from on High*, this alters the caſe extremely. When the *Comforter* was their Guard, and Omnipotence appear'd for them, their way was ſmooth'd, their Courage hardned, and they had, as it were, an exemption from the Infirmities of their Kind. *Luke* 24. 49.

Euſeb. Under favour, this Miraculous Aſſiſtance was no Armour of Proof; 'twas ne'er deſign'd to make them invulnerable, or to ſet them above Violence and Out-rage. 'Tis true, they were fully qualified for the Diſcharge of their Function. But ſtill common Nature hung about them; they were ſenſible of Want, and expos'd to Injury: Their Miracles were to prove their Miſſion, to make way for their Doctrin, and more for others than themſelves. When They were concern'd in the Benefit, the Interpoſition of Heaven was more immediate. Thus St. *Peter* was reſcued from Priſon by an Angel, and not by a Miracle wrought by himſelf. Indeed, by what the Apoſtles ſuffer'd, 'tis moſt likely they could not always work Miracles. Afflictions are very uneaſie to Fleſh and Blood, and we are glad to diſcharge them fairly as *Acts* 12.

ſoon

ſoon as we can. Now the Apoſtles were perſecuted from one City to another, *preſs'd above meaſure*, pinch'd with Hunger and Cold, made a *Spectacle* of Contempt, and harraſs'd with all the Hardſhip imaginable. They were ſenſible of this Diſadvantage; they would, 'tis likely, have thrown it off too, had they been back'd with Permiſſion and Power. 'Tis true, their Patience was not over-ſet; they were not tired with their Commiſſion. But this hinders not their willingneſs to move with greater eaſe. However, God was pleas'd not to make them impregnable; they were left under the Paſſiveneſs of Human Nature; Poverty and Pain could reach them; they cur'd the Diſeaſes of other People, but felt their own.

Acts 14. *& alib.*

2 *Cor.* 1.

1 *Cor.* 4.

Philarch. The Miracles they wrought notwithſtanding, ſhou'd, one would think, have ſupported their Character, and kept them from falling into Neglect.

Euſeb. I obſerv'd to you before, this ſupernatural Light was not conſtantly ſtreaming down, this Glory was not perpetually upon their Heads, neither did they always appear in their *Robes*

of

of State. Beſides, The Oppoſition of their Doctrine to the Corruptions of Human Nature, made their Miracles leſs regarded: People were unwilling to own their Credentials, and ſurrender to ſuch unacceptable Truths: Thus, tho' they were ſometimes taken for Gods, worſhipp'd with Sacrifice, re- *Acts* 14. ceiv'd like Chriſt Jeſus himſelf; yet *Gal.* 4. at another time, they were counted Deceivers, impriſoned, and ſtoned, and no Indignity thought too heavy for them.

Philarch. I confeſs, the Apoſtles had a very difficult Employment; their Reſignation was put to the Proof, and their Fortitude try'd to the utmoſt. They did not command Nature for themſelves, nor grow rich and eaſie by their wonderful Performances. And beſides, There ſeems to have been Intervals of Darkneſs, Breaks and Interruptions, and that ſometimes, like *Samſon*'s, their borrow'd *Strength* departed from them; departed, I ſay, for the heightning their Merit, and not through any Fault of their own. *Moſes* and *Joſhua* were put in a Poſt much more agreeable to the Inclinations of Human Nature: They were at the Head of a numerous

merous Nation, commanded vaſt Armies, and had Grandeur and Power to ſupport their Spirits. And as for their Miracles, they were conſtantly ſupplied, and had all the Blaze and Terror imaginable. They made a Road of dry Land through the Sea, diſſolv'd Rocks into Rivers, and ſtop'd the Courſe of the Sun: This alarm'd to a great Diſtance, and made the Heathen tremble before them. This Service might even have been courted by Fleſh and Flood: Who would not have ſtrove for ſuch Stations of Honour, and been glad of ſuch a ſhining Diſtinction? Now tho' the Apoſtles Miracles were as much above the Force of Art, ſufficiently publick, frequently repeated, and every way as unqueſtionable, yet the firſt Report reach'd not ſo far, neither was the Voice of Heaven altogether ſo loud. There was not altogether ſuch an Eclat, ſuch Thunder, ſuch renverſing of Nature as in the other: The ſtate of the World was now alter'd, and Mandkind farther improv'd; there was not now the ſame Motives to be always Flaſhing from the *Skie*, and aſtoniſh People into Belief; and therefore God left ſomething to probity of Temper, and the reaſonableneſs

of

of the Chriſtian Doctrine. However, by this Diſpenſation, the Apoſtles were ſomewhat leſs underſtood, the Difficulties of their Buſineſs encreas'd, and they lay more obnoxious to rugged Uſage.

Euſeb. Notwithſtanding your Compariſon, I hope you don't think *Moſes* or *Joſhua* were govern'd by any ſecular View in their Obedience.

Philarch. Far from it; that would be a moſt unjuſt and preſumptuous Conjecture! Eaſe and Ambition had no Aſcendant: They would, doubtleſs, have ſerv'd God in a more private and diſcouraging Station, with the ſame Zeal they did in their own.

Euſeb. We are agreed. And by this time I hope 'tis plain, that the Apoſtles Virtue was brought to the Teſt; that they foreſaw the danger of the Enterprize; that they engaged notwithſtanding the Diſcouragement; that when the Storm fell upon them, they bore it with the greateſt Bravery, and diſtinguiſh'd themſelves with all imaginable Advantage.

Philarch. Have you any thing elſe relating to the manner of their Behaviour?

Euſeb.

Euſeb. Yes: Some few Particulars which I ſhall briefly touch on.

Philarch. Pray, let's hear them.

Euſeb. I might take notice, how ſtrictly they liv'd up to their own Rules, how exactly their Practice and their Precepts agreed; how remarkable they were for their Sobriety, their Integrity,
1 *Cor.* 10. their Contempt of the World, *coveting no Man's Silver or Gold, corrupting no Man, defrauding no Man, giving Offence neither to Jew, Gentile or Chriſtian*; appealing to their Converts, how holily,
1 *Theſſ.* 2. *&* *alib.* how juſtly, *how unblamably they had behav'd themſelves.* I might obſerve the Ardour of their Charity; Their Kindneſs to the World was unalterable, their Zeal not to be diſcourag'd: No Diſappointment, no Danger, no Barbarity, could diſhearten them from doing Good. But I ſhall wave this part of their Character, and remark, in a word or two, the generous Freedom they uſed in the Diſcharge of their Office.

Philarch. With all my Heart; a little of that, if you pleaſe.

Euſeb. When they were all impriſon'd
Acts 5. and ſilenc'd by the Order of the Government, we find them the next Day in the Temple, teaching as publickly as ever.

ever. And when they were brought before the *Sanhedrim*, they declar'd in open Court, That that *Jesus*, whom the *Bench* had murther'd, *was rais'd from the Dead*, was a Prince and a Saviour; and that 'twas from him they were to expect *Remission of their Sins*. With this severe Plainness, St. *Paul* treated *Felix* the Vice-Roy of *Judea*: He talk'd so home to him about *Justice*, about *Temperance*, *and Judgment to come*, that the Governour forgot his Character, drop'd his Grandeur, and trembled before his Prisoner. *Ibid.* *Acts* 24.

Philarch. I think the Holy Apostles spoke in the same intelligible Language to their Converts, upon occasion.

Euseb. That they did: They understood nothing of some Peoples modern Ceremony and Address; they conceal'd no necessary part of Instruction, for fear of Displeasure: They scrupled not to publish their Commission, and set forth their Authority: They told the *Laity* plainly, that they were *Ambassadors of Christ*, that they were *their Fathers*, that they were to *rebuke sharply*, and that no Man had the liberty *to despise them*. 1 *Cor.* 4, *&c.* *Tit.* 1.

Euseb.

Philarch. Yes: And that the People
Heb. 13. were *to obey them* and their Succeſſors, and *ſubmit themſelves.*

Euſeb. And yet this Plain Dealing was not only with the Vulgar: The Apoſtles were concern'd with Perſons of Quality, as we may collect from St.
Acts 13. *Paul*'s converting *Sergius Paulus*, Lord Lieutenant of *Cyprus*, from the honoura-
Acts 17. bleWomen of *Theſſalonica*, from *Dionyſius* the *Areopagite*, from the Saints of *Cæ-*
Philip. 4. *ſar*'s *Houſhold*, from the ſame Apoſtle's
1 *Tim.* 6. 17. Charge to *Timothy* concerning the *Wealthy*, from his and St. *Peter*'s Injunction
1 *Pet.* 3. 3. about *Pearls* and Richneſs of *Habit.* However, they declar'd openly againſt
1 *Theſſ.* 2. 5. *Flattery*, *Over-complaiſance*, and having any *Perſon in Admiration becauſe of Advantage.* (*Gal.* 1. 10. *Jude* 16.)

Philarch. I'm convinc'd by what you ſay, That the Apoſtles were every way great, and unexceptionable; that their Manner was impartial, and their Conduct admirable: They did not, I perceive, ſhew moſt of their Authority where there was leaſt need on't; they did not palt the *Poor* with their Diſcipline, and let the *Rich* ſin as much as they pleas'd; they were Strangers to politick Connivance, did nothing out of

of ſecular Regards, nor were in the leaſt govern'd by Intereſt or Fear.

Euſeb. Not in the leaſt: And now, if you pleaſe, for a concluſion of their Character, we'll add a word or two about their Succeſs.

Philarch. That, I think, may not be amiſs.

Euſeb. Tho' when an Enterprize is honourably engag'd in, well concerted, and vigoutrouſly purſued, Diſappointment is no leſſening of Commendation: Yet that which is undertaken for the Benefit of others, being really profitable only ſo far as the Effect reaches, it may not be improper to mention the Succeſs of theſe Holy Men: For by this we may ſee, how much the World has been oblig'd by them. Now there was ſcarce any Place ſo remote, any People ſo barbarous, where they did not make Proſelites. They almoſt literally perform'd our Saviour's Commands of *Preaching to every Creature.* And St. *Paul* tells us, *Their Sound went into all the Earth, and their Words unto the Ends of the World.* St. *Peter*, St. *John*, and St. *Paul*, had Converts in the greateſt part of the *Roman* Empire. St. *Bartholomew* and St. *Matthew* carried their Commiſſion as far as *Æthiopia*; St. *Simon* the *Canaanite*,

St. *Mark* 16.

Rom. 10.

preach'd the Goſpel in *Meſopotamia*, *Ægypt* and *Perſia*: St. *Andrew* travell'd to the Coaſts of the *Black Sea*, and from thence went Northward into *Scbythia*: And St. *Thomas* ſtretch'd Eaſtward to *Malabar*, the Gulph of *Bengale*, and as far as the Iſland of *Sumatra*. In all theſe Places, they propagated the Faith, form'd Churches, and ſettled a Fund for the Happineſs of Poſterity. In ſhort, they travell'd almoſt as far as the Sun, and the Seaſons, ſaw their Maſter have *the Heathen for his Inheritance, and the utmoſt Parts of the Earth for his Poſſeſſion.* *Pſal.* 2. This Remark ſhews, how great Benefactors they were to the World, how indefatigable in their Labours, and how faithful in the diſcharge of their Office.

Philarch. Yes: And it ſhews likewiſe the Aſſiſtance from Above, the ſupernatural Qualifications, the miraculous Power which went along with them. Without ſuch *Auxiliaries*, they muſt all have ſunk in the Attempt. How was it poſſible for a few poor Men ſo low in their Intereſt and Education, to break through the Oppoſition of *Jews* and *Gentiles*? to baffle their Learning, and deſpiſe their Power? to make them throw up their ancient Belief, and renounce

nounce that Life they were moſt in love with? Thus unpromiſing were the Apoſtles in their natural Capacities, thus ſhort in their proper Strength; and therefore their wonderful Succeſs is an illuſtrious Proof of an Omnipotent Concurrence, aſſerts their Miſſion and their Doctrine beyond all diſpute.

Euſeb. Your Obſervation is juſt: And now, I think, 'tis time to diſmiſs the Argument. For I need not tell you, how much they ſuffer'd through their Progreſs, and how glorioufly they went off into the other World. But before their Departure, they took care to perpetuate their Authority, and provide Governours for the Church. Thus the Juriſdiction was convey'd to Biſhops and Prieſts: This Succeſſion has continued, without interruption, for above Sixteen hundred Years: And, I ſuppoſe, you'll eaſily grant, it ſtands upon unqueſtionable *Records*, and is honourably deſcended.

Philarch. I muſt deny my Reaſon ſtrangely, and in a manner my Sences, if I ſhould doubt the *Records*: But, I ſee, you are ſomewhat in haſte, and therefore I muſt take my leave.

Euſeb. Your Servant.

OF SOLITUDE.

SOlitude promiſes fair, and is a ſtrong Entertainment to a melancholly Fancy: But were the Notion driven up, and try'd in its fartheſt extent, we ſhould quickly change our Opinion. Like a great many other things, 'tis better in Proſpect than Poſſeſſion: Like a Summer's Cloud in the Evening, it looks ſoft and fine at a Diſtance, and preſents us with a great many pretty Figures; but when you come cloſe to the Object, the Colours are rubb'd out, and the Subſtance ſhrinks: And there's nothing remaining but empty Air; nothing that will either pleaſe the Eye, or fill the Graſp. Man was never deſign'd to be perfectly detach'd, and live independently of his Kind: He was not made big enough for that Condition.

Adam was created in the Growth of his Stature, in the Perfection of his Species, and had nothing of the defence-

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leſs State of Infancy to run thorough: There was nothing but Plenty and Pleaſure, Innocence and Security, in view: He had neither Want to diſtreſs him, Danger to alarm him, or Guilt to make him uneaſie. But notwithſtanding this *Paradiſe*, both *without* and *within*, God ſaw his Being imperfect, and that 'twas *not good for him to be alone*. And if Happineſs is impracticable without *Society*, if Solitude, ſtrictly taken, wo'n't do in *Paradiſe*, 'tis in vain to expect from it elſewhere. Were one's Circumſtances never ſo eaſie, and well fortify'd, there's a Pleaſure in the communication of Thought, in the intercourſes of Friendſhip, and the Teſtimonies of Eſteem. Human Happi eſs in a ſingle Breaſt, is like Flame w thout Air, apt to be ſmother'd, and o out. Thus *Seneca* declares, That *if Knowledge and Wiſdom was offer'd him on the Terms of a Secret, and that he muſt not ſay a word on't, he would poſitively refuſe the Preſent.* Epiſt. 6.

Tully carries the Hint ſomewhat higher: *If a Perſon*, ſays he, *of Sence and Probity was furniſh'd with all the Bleſſings of Life, and had never ſo much Wealth, Leiſure, and Largeneſs of Underſtanding, yet if he was barr'd all manner of Company, and never allow'd ſo* De Offic. Lib. 1.

much as to ſee a Man, he had better throw up his Being, and fairly take leave of the World. Theſe great Men might poſſibly have ſomewhat of Vanity in in their Fancy:

Perſ. *Scire tuum nihil eſt niſi quod ſcias hoc ſciat alter.*

The Furniture of the Mind muſt be brought out to view and compariſon: Advantage is loſt in the Dark. What ſignifies Beauty without Admirers, or Finery lock'd up in a Cheſt? Thus Tacitus. *Germanicus*, as I remember, was ſorry his Troops were cut off; he had loſt, he ſaid, ſo many Witneſſes of his future Conduct and Courage, and wanted them alive to commend him.

However, A Man well accommodated, may love Company from a more generous Motive: To transfuſe his Satisfaction, and ſhew his Good Nature; to inſtruct, to oblige and entertain.

But to take the Caſe at the hardeſt; Pride is not the only unhappy Reaſon that makes People unwilling to live alone. No: Solitude gives too much leiſure for Reflexion, opens an unacceptable Scene, and ſhews a Man the Poverty of his own Nature. For let the Out-ſide look never ſo fair; 'twill by no means bear the Teſt of a thorough

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Inſpection: The Stores, when examin'd, will fall ſtrangely ſhort. The moſt knowing and powerful will ſoon be at a ſtand: They'll quickly perceive their Underſtanding puzzled, and their Will check'd, in abundance of things. Beſides, The Uncertainty of the Future, and the Thoughts of Death will crowd in: In ſhort, Nothing but the Supports of Religion can make a Man fit to entertain himſelf: Now, Company gives Buſineſs and Diverſion, draws the Mind abroad, and keeps People's Thoughts from preying upon themſelves.

However, Nothing pleaſes long together: Ignorance, Intereſt and Humour, make the World ſomewhat unſociable: And therefore, when we overrate our Pretenſions, and promiſe ourſelves too much, 'tis odds if we are not baulk'd. Now, when Expectations run high, and Paſſions are laviſhly let looſe, Diſappointment is a hard Chapter. And becauſe we are not careſs'd in our Folly, humour'd in our Pride, and treated up to the Extravagance of our Demands, we complain of ill Uſage, and grow chagrine and ſick of the World. And if we can't be courted, and have our Will, we'll fall into a Fit of Retirement, and

make Company no longer: How often does the Declenſions of Intereſt, the Misfortunes in Love or Ambition, drive People out of Buſineſs and Sight, and make them withdraw to Privacy? Thus Children, when they are croſs'd in their Fancy, walk off, and ſtand ſullen in a corner.

Some People retire to conceal their Defects. They are ſufficiently acquainted with the lean Temper of the generality; how forward the World is to ſpy out a Fault, and publiſh a Diſadvantage: And therefore, they are unwilling to have the Imperfections of Age or Fortune gaz'd at, and remark'd. Too much Light diſcovers the Wrinkles, which makes them chuſe to ſit out of the Sun.

Sometimes Retirement is made a Colour for Liberty. Men withdraw as *Tiberius* did to *Capreæ*, to be more at leiſure for their Vices, to debauch without interruption, and be ſomewhat cover'd from Cenſure and Obſervation.

There are ſeveral Degrees, and, as it were, Apartments in Solitude: Thoſe may be ſaid to retire, who break off Buſineſs, quit the Stage, and ſhut up the Scene: They are harraſs'd, it may be, with the Fatigues, or ſated with the

Pleaſures

Pleaſures of a Publick Life: It may be, they foreſee ill Weather, and are willing to put into Port. To keep out at Sea may endanger the Veſſel. When the Juncture proves unfavourable, 'tis prudence for a Great Man to draw in his Figure, to furle the Sails, and take himſelf a Deck lower: Voluntary Mortification looks better than Penance enjoin'd. In ſuch caſes, 'tis more adviſable to walk down Stairs, than to ſtand ſtill, and be thrown out at the Window. Had Cardinal *Woolſey* manag'd with this caution, 'tis probable he might have rid out the Court-Storm. But his unſeaſonable Grandeur undid him; his pompous Preparation for his Inſtalment at *York*, gave his Enemies a new Handle, awaken'd the King's Diſpleaſure, and finiſh'd his Ruin.

To retire for Quiet and Thinking, is a commendable Motive. When there's nothing but Noiſe and Purſuit in the open Plains, 'tis good to make for the Covert. *Amici fures Temporis*, ſays my Lord *Bacon*; Converſation is a meer Thief, ſteals off a great part of our Time, and often ſtuffs our Memory with Rubbiſh. Some People are overlaid with Ceremony and Viſits, work'd down with giving *Audience*, and almoſt

kill'd

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kill'd with the Kindneſs of their Acquaintance. Solitude is a great Relief in ſuch Circumſtances: They are glad to get clear of the Crowd for Air and Breathing, and to have their Motion a little better at liberty.

To withdraw upon the Score of Religion, is a Reaſon ſtill higher than the reſt. To ſhut up the Proſpect of this World, that we may take the better view of the other, is a prudent Precaution. 'Tis good ſometimes to retreat from Company, and bar the Door upon Buſineſs and Diverſion: And when we are thus diſengaged, to inſpect our Practice, to ſtate our Accounts, and examine our Condition for Eternity. 'Tis good to make a ſtand by our ſelves, and conſider how well we are reconcil'd to a ſtate of Separation. Death is a remarkable Retirement: It tranſports us into a Foreign Country, and cuts off all manner of Communication: The Society and Entertainments of this Life, are perfectly at an end: Nay, it divides our Perſon for ſome time, and removes us from part of our ſelves. Things ſtanding thus, we ſhould endeavour to diſentangle before-hand, to untwiſt our Affections, and ſlide off from the World by degrees: And, ſince the Objects of

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Sence will ſhortly fail us, let us leſſen the Correſpondence, and try a little to live without them: Let us apply to a more laſting Fund, and ſubſiſt our Happineſs upon Thought. To retire for ſuch Purpoſes as theſe, is the beſt improvement of Solitude: To be thus alone, is the way to bring us to the moſt deſirable Company.

But, ſome Peoples Melancholy drives them to an Exceſs: They are loſt in a Miſt of the Spleen. A *Cloyſter* is too publick for their Devotion. They think all *Society* infectious: And, that every Mortal has the *Tokens* upon him. This was the caſe of Monſieur *de la Barriere*, Abbot *de Feuillans*. He was once reſolv'd to quit his Monaſtery, to travel into the *Deſarts*, and get entirely out of the reach of all Mankind. His Deſign was pious and well meant. 'Twas to guard his Innocence, and cover himſelf the better from Temptation. Company ſerv'd only to throw in falſe Opinions, to poiſon the Paſſions, and make the Mind uneaſie. But, under favour, there's no Security from this Danger, by running away from all the World. Errors and ill Thoughts are oftentimes no foreign Commodity, but purely of our own Growth: Fear and Deſire are trouble-

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ſom Gueſts, and will break in upon the cloſeſt Retirement. As long as the Pulſe beats, the Spirits will be ſometimes irregular, and the Head over-caſt: Then unwelcom Ideas will intrude, and the Fancy be hagg'd of courſe: And if we have neither Phyſick nor Company, how can the Conſtitution be reliev'd, or the progreſs of our Melancholy be ſtopp'd? Beſides, The Mind can exert her ſelf by her own Force: There's no need of pouring Thoughts into her, like Water into a Pump: And as long as ſhe can think without Company, ſhe can plague her ſelf without it too. Farther; To take leave of the World, is not the way to be quit of thoſe Fancies which deceive: To command forgetfulneſs, and blot the Memory where we pleaſe, is hardly to be expected; And, it may be, leaſt of all when People are alone. When the Mind is by her ſelf, ſhe has nothing to do but to peruſe her Notions, and examine her Stock: Then, what ſhe has heard or read is brought upon the Board; and that which ſlept in company, is often awaken'd. Then there's leiſure for charging the Imagination, for drawing the Objects, and Painting at the whole length. Thus ill Humour may be fortified,

tified, and the Paſſions enflam'd; and Melancholy, Anger or Revenge, grow more unmanageable than otherwiſe. Ill Thoughts are moſt dangerous in Solitude: There's nothing to interrupt the Miſchief, to divert the Fancy, and weaken the Impreſſion. To retire wholly from Buſineſs and Converſation, is a dangerous Experiment, and leaves us ſtrangely expos'd. But is not Vice catching? And are we not the worſe for the Folly of thoſe we converſe with; and are not all People tinctur'd with unſerviceable Qualities? How then can we be ſecure without flying the Seat of Infection, and bidding Mankind Adieu? In anſwer to this, I grant that bad Company gives bad Impreſſions, and ſuggeſts ill Thoughts, but poſſibly the Devil may furniſh more. The Apoſtle informs us that we have more formidable Enemies to encounter than *Fleſh* and *Blood*, that we *wreſtle with* *Principalities and Powers*, and that the Kingdom of Darkneſs is in Arms againſt us. Now tho' the Devil is buſie in all places, yet Solitude ſeems to be his ground of advantage; and from whence he plays his Batteries with moſt Succeſs: Thus we ſee he ventur'd to *Ephes.* 6. 12.

to attack our Saviour himſelf when he found him in the *Wilderneſs*.

'Tis true, wrong Apprehenſions warp the Morals, and bring Diſorder into Life: For the Will is ſway'd by the Underſtanding, and Practice often govern'd by Principles. But what then? Can't we fall into Miſtakes without help? Muſt we needs be infallible alone? Does not the Mind often diſcourſe with herſelf? A Man may affirm and deny, and reaſon through *Mood* and *Figure*, without the aſſiſtance of his Neighbours. But then all theſe Operations are ſubject to Error. If we joyn Notions that won't agree, or part thoſe which were made to be together; if we let go the Link between Conſequence and Principle, and draw our Inferences out of the right Line; If we make a falſe ſtep, I ſay, in any of theſe Motions, we loſe our way, and wander into Miſtake: There's no need of any Body to miſguide us, we are often an *ignis fatuus* to our ſelves. Ignorance and Error were not always catch'd and copy'd, They were bred like Diſeaſes at firſt, and invented ſome where, tho' the Original may be out of ſight. And thus tho' we had never

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ſeen any Mortal, we might have Folly enough of our own making to undo us.

But granting for Argument ſake, that all falſe Reaſoning, all the Mutiny and Misfortune of our Thoughts, was the effect of Converſation: Muſt we ſheer off from every Thing Humane upon this ſcore? Muſt we trot into the Woods, and climb the Mountains, and turn Savages for our Security? If I happen to be wounded with a Sword or Piſtol, I may certainly conclude the miſchief comes from ſome of my own Species: But for all that, I wont forſwear the ſight of Mankind in a Pet, take a Pilgrimage into the Deſarts, and make my Wound Mortal for want of dreſſing. No, I'll much rather apply to a good Surgeon, and ſubmit to the methods of Cure. But if I have actually receiv'd no ſuch misfortune, 'twould be ſtill more freakiſh and ſingular, ſhould I break Bulk and travel out of *Society*, only for the bare fear, and poſſibility of a ſhrew'd Turn. 'Tis more prudential to ſtand ones Ground, to fence againſt the Inconveniences, and riſque the Event. Thus, In caſe I ſhould either hear, or apprehend any ſcandalous Diſ-

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course from bad Company, I would not immediately disband my self, and abjure the World : Not at all. The way is to project for a reinforcement; to keep close to Men of Virtue and Sense, and stand carefully upon ones Guard.

To proceed. What if ill Notions are now and then scatter'd, and Mankind prove sometimes infectious to each other? Have we not an Antidote against the Poyson? And does not the Remedy come from the same Quarter with the Disease? Is it not *Men* that furnish us with the Precepts of Virtue, and the Rules of good Living? Don't they help to form our Judgments, and teach us the Distinctions between Truth and Falshood? Is not our Genius polish'd, and our Reason improv'd by the Dead or the Living? What Passion or Disorder of Mind is there that has not been successfully prescrib'd to by one hand or other? In short; There's no Discoveries of Truth, no Regulations in Morality, but of which Men have either been the Inventors, or at least the Instruments of Conveyance. But none of these Assistances could have been met with if this solitary Fancy had

had grown Epidemical, and ſeiz'd the Body of Mankind. There would have been no Improvements of Knowledge, no Books, no Teaching by word of Mouth; if this Spirit of Retirement had gain'd the Aſcendant; If we had been frighted from all ſociable Commerce, if we had prefer'd Caves to Houſes, and the Wilderneſs to the Town. Now, ſince we are ſupply'd by Mankind with Directions for Vertue and right Thinking, with Preſervatives againſt Vice and Error; is it not more reaſonable to be friendly and converſable, and keep Company with our own Kind, for the ſake of thoſe that are Good, rather than fall out as it were with Humane Nature, and fly from every Mortal, becauſe of bad People intermixt with the reſt?

To urge the matter farther, Beſides the benefit of Inſtruction we receive from the more knowing, God has furniſh'd every one of us with a ſhare of Judgment and Apprehenſion: We have a Touchſtone againſt falſe Coyn, a Teſt for Right and Wrong, a natural Faculty to take check at a groſs Fallacy, and to encline us to the ſide of Truth. Suppoſe I read a Book in

which there are falſe Notions, and Lectures of Immoralitie; I may lay it aſide at my pleaſure: I am not at all forc'd either to believe the Doctrine, or follow the Advice: No, nor yet to diſquiet my ſelf with the Authors misbehaviour. If I ſee a Man do an ill Thing, what neceſſity is there either for imitation, or diſturbing my Head about that which is out of my power? A Man has Light in his Underſtanding, and Liberty in his *Will*. He is Maſter of his Conduct, and by the Grace of God may preſerve himſelf in a tolerable Innocence. By the priviledge of this Liberty, in concurrence with the Aſſiſtance of Heaven, we may give Laws to our Paſſions, and bring them under Management and Diſcipline. So that to keep our ſelves harmleſs and compos'd, there's no need of footing it into the *Foreſt*: This deſign will be better purſu'd by ſtaying at Home; by exerting our Native Strength, by informing our Underſtanding, and by calling in the Aids of Religion.

There's another Conſideration which will keep us from diſincorporating our ſelves. We had our *Being* from Mankind;

kind: our ſupport in a ſtate of Impotence, and our Education, the growth of our Limbs, and the progreſs of our Reaſon, come all under God through their Hands. In fine, all the Pleaſure and Conveniences of Life are convey'd to us by this Channel: And therefore if *Solitude* could provide us Neceſſaries, and furniſh us to our Wiſhes, which is impoſſible, yet we ought not to disband, and break looſe from Humane Society: We ſhould rather continue upon the ſpot, and diſcharge the Obligation. Without this endeavour at leaſt, we fail in our Duty, we are Unjuſt and Ungrateful, and don't deſerve the Favours we have receiv'd. Should every Body be overgrown with this Shineſs and Chagrin, ſhould They run off ſingle, and not endure the ſight of each other, not only States and Kingdoms, Arts and Sciences, Laws and Religion, but even Humane Nature it ſelf would ſink and be deſtroy'd. Nay, from the Faculty of Speech we may conclude the Inſtitution of *Society*: Had we been made for Diſtance and Separation, and not to intercommon with any Mortal, theſe Organs for Entertainment, theſe Diſtinctions of

Sounds, this articulate Pronunciation were in vain. For to what purpoſe ſhould a Man have a Tongue to talk only to himſelf?

But Men, when you have ſaid all, are ſtrangely fooliſh and wicked, I can't reconcile my ſelf to their Humour, nor endure them any longer. This is the melancholly Perſons Objection. Now we'll grant the Complaint. Let us ſuppoſe the World as untoward as we pleaſe: That we are almoſt every where diſturb'd with Falſhood and Folly, with Capricioufneſs and Ill nature. That People are unmanageable in all Poſts and Places, that they will neither Lead nor Drive, Govern nor Obey, as they ſhould do. What of all this? Muſt we quit our Station, ſcamper from Town and Country, and grow Wild and Savage by our ſelves? Muſt we throw up our Buſineſs, and ſuffer no Soul to come near us, becauſe we are not pleas'd with the Temper, with the Morals and Management of thoſe we converſe with? Don't let us take things by the wrong handle. Nothing but our own Faults can affect us, our Fate hangs only upon our *Will*; we ſhall never be the worſe for

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the Miſcarriages of other People. Beſides, if Mankind are ſo much Degenerated, if the Age is ſo extremely out of Order, the inference ſhould work the other way. This conſideration ſhould make good People keep their Ground, do their utmoſt, and oppoſe the prevailing Evil. When an Enemy Beſieges and Batters a Town, and is ready to come on to the Aſſault, what may be the Duty of the Garriſon? Is this a time to lay down their Arms, or ſlip out in the dark at a Poſtern? Are they not rather to mount the Ramparts, to ſtand firm in the Breach, and repel the Attack? Alas! If all the honeſt and good part of Mankind ſhould withdraw and live by themſelves; in ſuch a caſe the wicked Remainder would quickly confound all, and pull Deſtruction upon the Univerſe.

With ſuch reaſoning as this the Cardinal *D'Oſſat* prevail'd upon the Abbot *De Fenillans*, and diverted him from his Splenetick Reſolution *. He told him, that General Kindneſs, and Chriſtian Charity, ſo ſtrongly enjoyn'd in the *Scripture*, was utterly inconſiſtent with his Deſign. For which way can any Vertue be exerciſed without

* *Lettres de Cardinal d'Oſſat.*

out Object or Opportunity? All Instances of Affection and Sympathy, all Works of *Mercy* are impracticable upon this Scheme. How can he that absconds from the whole World, and lives literally by himself, either feed the Hungry, or cloath the Naked? How can such a one be hospitable to Strangers, or visit those under Sickness or Confinement? What possibility is there of his instructing the Ignorant, of comforting the Afflicted, or correcting the audacious Sinner? By arguing in this manner, he gives him to understand, that to renounce Humane Society, was in effect to renounce Christianity, and cut our selves off from the Communion of the Church: Of the *Church* which implies Company, and is enough to discourage *Solitude*, by the very Idea and Name of it.

To come towards a Conclusion. 'Tis not good to run the length of a retired Fancy, nor suffer the Spleen to govern. Solitude must have a Temper as well as other Things. To over-drive Nature, and push the Experiment too far, never turns to any Account: It serves only to draw a blemish upon the Judgment, and disappoint the Expectation:

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At preſent, we have a neceſſitous Body to provide for. This part of us is no Camelion: It won't be dieted with Air, nor ſubſiſt upon Scheme and Notion: And therefore thoſe that reckon to Act, as far as they can Think, will be ſtrangely miſtaken. People that retire ſhould examine the Difficulties, and proportion the Undertaking to their Strength: A thorow ſcrutiny of the Inclinations, of the Will, and the Power, is no more than a neceſſary precaution. Without this preliminary Prudence a Man may over-burthen his Shoulders, and wade out of his depth: Neither can the way be made back ſometimes without Levity and Imputation. To live alone, tho' in a moderate degree, will require ſome tolerable proviſion in Books and Capacity: He that goes off unfurniſh'd in the Underſtanding, will make wretched Company for himſelf: He has only contriv'd a Settlement for a ſavage Life, and retires like a Beaſt to his Den.

FINIS.

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